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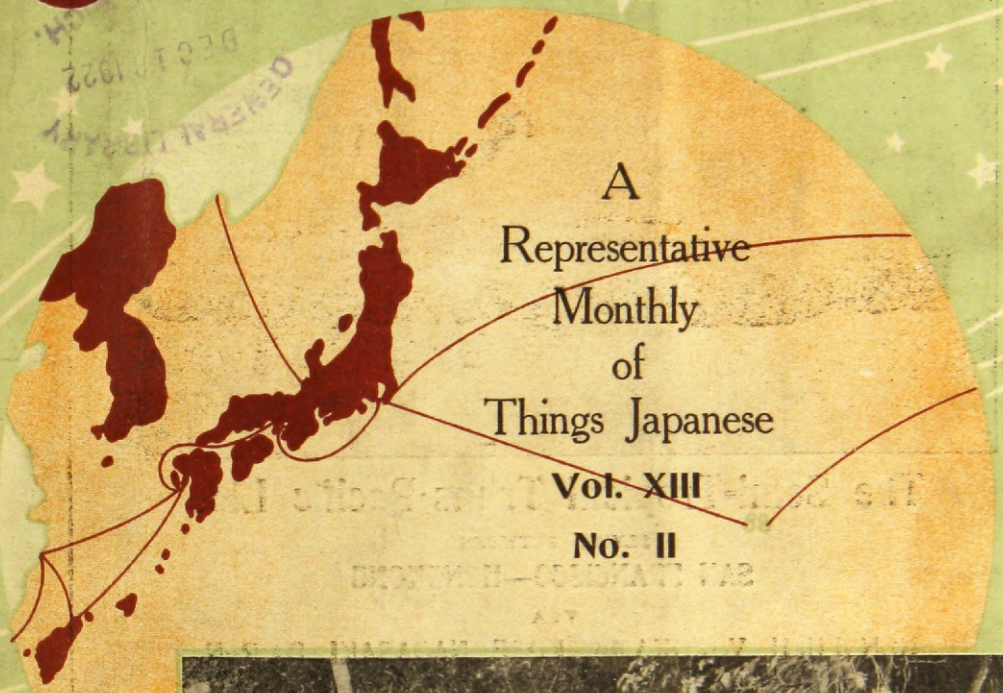

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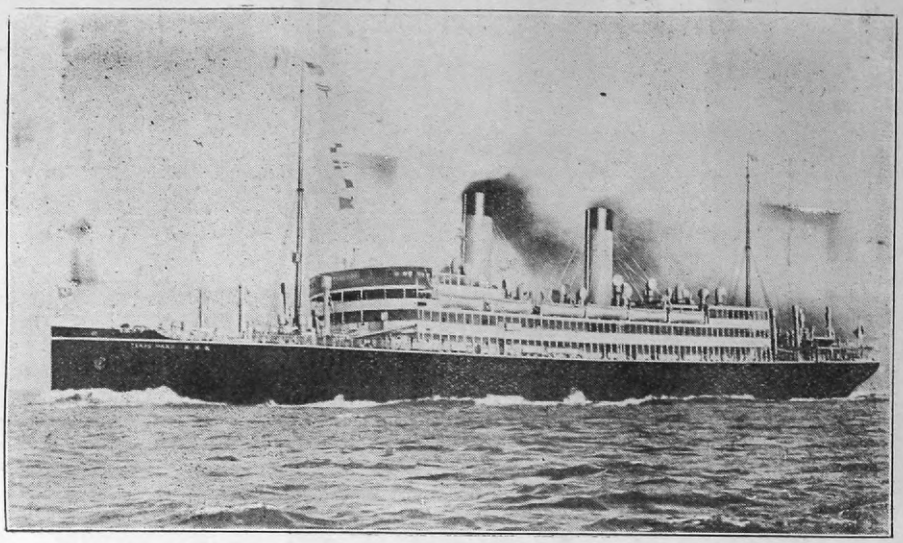

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THE JAPAN MAGAZINE

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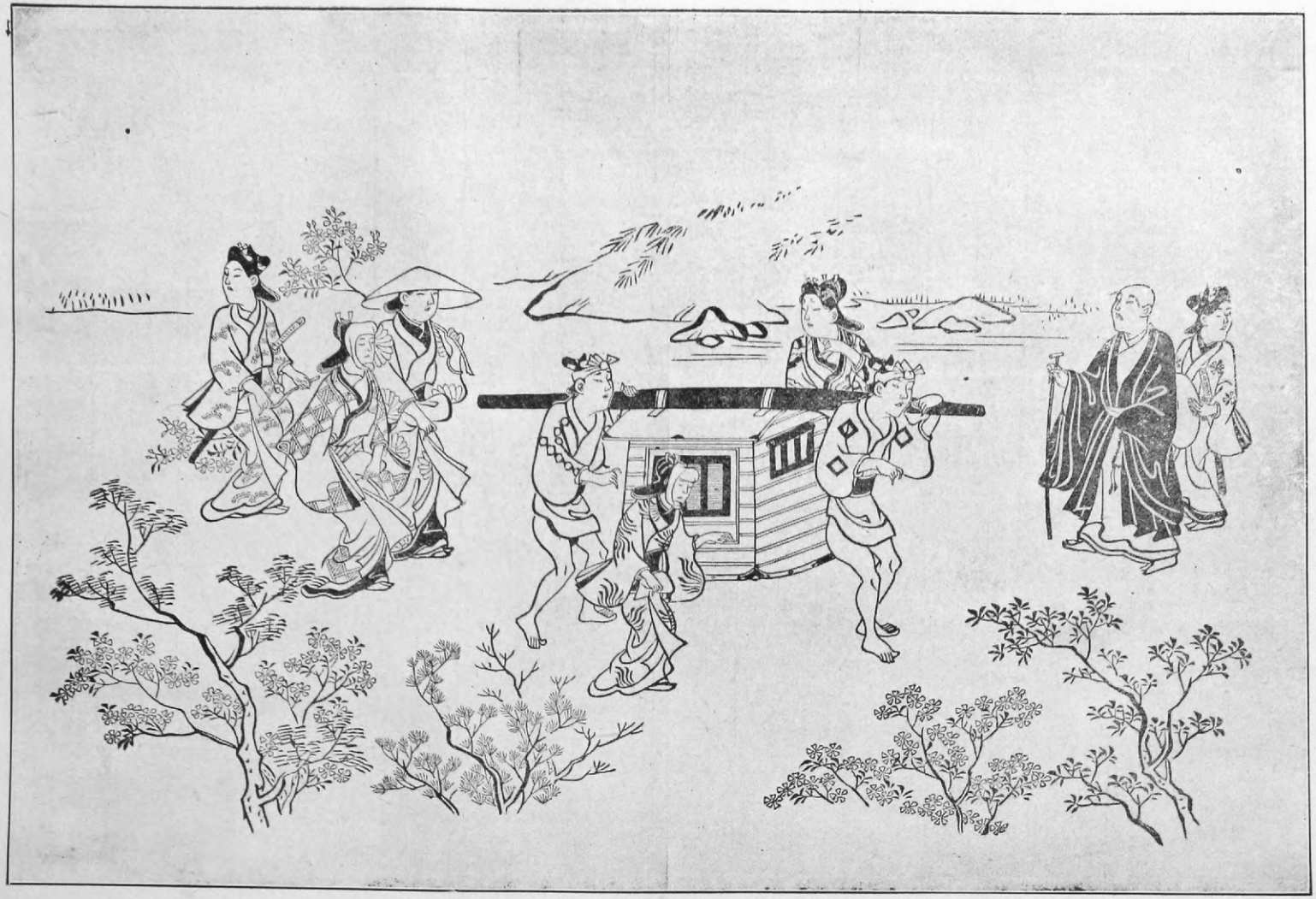

"Flower viewing," by Moronobu

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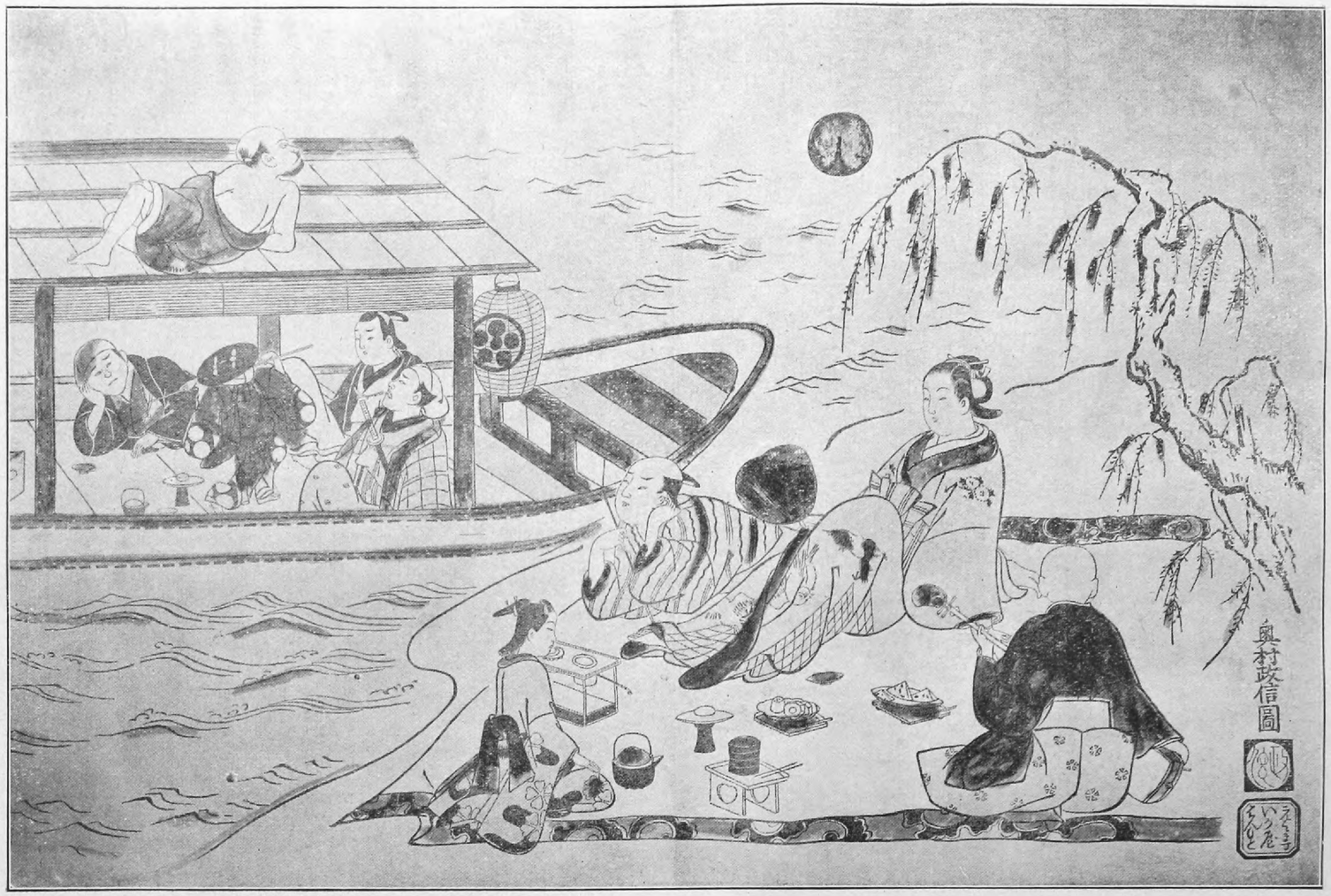

A pleasure boat under the moonlight, By Masanobu

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THE JAPAN MAGAZINE
VOLUME THIRTEEN JULY-AUG., 1922 NUMBER TWO

HISHIKAWA MORONOBU

THE FOUNDER OF THE UKIYOE SCHOOL

By F. YAMAZAKI

IWASA Matabei is commonly called the pioneer of ukiyoé painting in Japan. But in his time there was no strict distinction between ukiyoé painting and the old style of genre-painting. Ukiyoé paintings are representations of the actual life of society in that period, especially of the middle and lower orders, whereas the Tosa and Kanô schools of genre-painting existing before the ukiyoé school avoided the painting of such life as vulgar and found their patrons only among the upper classes.

At the beginning of the Tokugawa period, ukiyoe appeared as popular art, characteristically giving the real life of prostitutes, actors, theatres and gay quarters. No lovers of these particular pictures prized any technical art and historical features, but were pleased at the true representation of the then present fresh and flowery fashion rather than deep and elegant taste.

Ukiyoés were first painted by Hishikawa Moronobu who may be regarded rightly as the true pioneer in them. He was a "chonin" (tradesman) and was well qualified to be the founder of such a popular art.

A native of Hoda-mura, Awa Province, he was called Kichibei and was later named Yuchiku, when he shaved his head. His father's work was embroidery. Moronobu in his childhood learned painting in order to draw figures for the embroidery. Subsequently, he gave up his hereditary calling and came up to Yedo, where he learned the drawing of the Tosa school at first and then the style of Matabei Iwasa, until he rose to eminence by his own brush.

His family lineage and connections may be traced as follow:

HISHIKAWA SHICHIEMON (his grand father, a dyer)
└ KICHIZAYEMON (his father, an emboiderer)
└ HISHIKAWA MORONOBU
- MOROFUSA (his eldest son, a painter and a dyer) — SHIGEYOSHI (eldest son of MOROFUSA)
- MORONAGA (his second son, a painter skilled in colouring)
- MASANOBU (his pupil)
- TOMOFUSA („ „)
- MOROSHIGE (really called FURUYA TARŌBEI)
  - MOROMASA (MOROSHIGE's pupil)
  - SHIGEYOSHI (MOROSHIGE's eldests on)*
  - YAEMON (MOROSHIGE's second son)
- MOROYOSHI (his pupil)
- MOROHIRA („ „)

* .....said to be the eldest son of MOROFUSA.

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Moronobu published from the Tenna (1681-1683) or Jôkyo (1684-1685) era tens of books of famous wood print pictures, which were very remarkable in his time. These books grew very popular, and the most famous of them are the "Ukiyoé-Zukushi," the "Zoku-Ukiyoe-Zukushi," the "Wakoku-Hyakujo," the "Tsukinami-no-Asobi," the "Yamato-no-Oyose," the "Yushi-Chikara-gusa" and the "Koi-no-Minakami." One of his masterpieces of original drawing is picture-scrolls of gay quarters and theatres held by the Tokyo Imperial Musuem.

He had literary ability and composed comic poems. When he resided at Tachibana-cho, Nihonbashi, he employed a very heedless boy. On July 13 of a certain year, on one of the days of the Buddhist "Bon" Feast, when according to Japanese Buddhist belief the spirits of deceased family members or relatives visit their former homes and stay in their Buddhist shrines, a fire was burnt to welcome the spirits by Moronobu. The boy burning the fire at the entrance came in a hurry with a look of surprise, and told his master that a spirit had come. Moronobu smiled and said. "You silly fellow! You can not see any spirit." The boy persisted, saying that a man in a white robe had told him that he was a "shoryôken-yurei." Moronobu was amused at the serious looks of the boy, while he wondered who was the visitor and came to the entrance only to find the son of Takai Risshi, a poet, who was one of his intimate freinds, and called Shoyôken Ryuei. The boy had misheard the name as Shoryôken Yurei (which means a spirit). The boy's belief was strengthened by the visitor's wearing a white "kimono" and standing in the dusk. All had a hearty laugh over the matter. Moronubu composed a comic poet on the subject, which reads

"Nani to iu reino sosô ga mata idete"
"Shoryoken no nakiukkemono"

This means, The careless fellow has again committed an error; he is not stout hearted. "Shoryoken" means a stout-heart and is the same as "shoryo ken," part of the name misheard by the boy.

Hanabusa Itcho, whose life was sketched in this magazine was a contemporary of Moronobu and was his junior. Itcho always wished to surpass him as an artist, and valued and respected his pictures. From this we may understand how renowned he was in Yedo. "His "ukiyoe" were even made the subject of poems.

He died in the 7th or 8th year of the Tenroku era (1694 or 1695). Many books give the year of his death as the fourth year of Shotoku (1714), but it is erroneous. This mistake is found also in "the Colour Prints of Japan" written by of Edward F. Strange (Assistant in the Victoria and Albert Museum and member of the Japan Society).

His style was evidently taken from that of Iwasa Matabei, although he was not, perhaps, a pupil of the latter, who was in Yedo much earlier than Moronobu. We can see the great influence of Matabei's style on that of Moronobu, for all human figures drawn by Matabei have a remarkably big chin, which harmonizes with his quiet style. This characteristic feature is also seen in Moronubu's pictures. The pictures of both men are similary in simple and childlsh delineament.

All pictures by Moronobu are signed, and the signature is under the words

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"Japanese Artist." All Japanese painters before him did not sign their pictures, as they thought it unbecoming. But this is a proof of the lack of self-confidence among them. Moronobu's signing under the words "Japanese Artist" evidently suggests his self-confidence and aspiration as a drawer of genre-pictures of the Yedo period as men of the Tosa school drew those of the older age, holding his own against the Chinese pictures of the Kanô school. It also proves the fact of his establishment of a school of genre-pictures. For this reason, we may conclude that he was the true founder of the "ukiyoé" school.

His style gives an expression of his character. His pictures are beautiful in colouring, perhaps under the influence of his grandfather and father having been a dyer and an embroiderer respectively. They are also characteristically composed and grand in effect, quite contrary to what one might expect from paintings of the gay manners of the Genroku period.

Moronobu fondly drew the manners and customs of his own age, and more especially, he excelled in painting courtesans and play-houses, which were the two greatest pleasure mediums of the Yedo people. His pictures give vivid sights of these places and are perfect representations of the manners and customs of Yedo.

Besides the big chin, Moronobu's figures are characteristically bent a little backward for men and are of high spirit and modesty for fair women, who have a fascinating look. At the same time they have the defect that they look like wooden dolls and are inactive, giving an impression of hardness instead of softness. They are, also, unchangeable and are not elegant.

His pupils mostly imitated their master's defects and this is thought to be the main reason why they did not distinguish themselves as splendid artists. Morofusa gave up painting and came back to Awa, his native place, where he re-established himself as a dyer. This is said in another version to be Shigeyoshi and not Morofusa.

Still Moronobu's style had great influence on posterity, and the decline of his school is thought to suggest the steady progress attained by genre-painting. Unlike pictures for high society, there were no restraints imposed on the style and tone of genre-pictures. This freedom produced different schools. Torii Kiyonobu is known as a faithful follower of Morononu's style at first, although he invented his own technique afterwards.

Moronobu rendered much distinguished service in the development of genre-pictures in Japan. Another great merit of his is his prints. The Kanô and Tosa schools' pictures were aristocratic and "ukiyoé" were democratic. The former were valued among a comparatively small number of nobles, while the latter were favoured by a comparatively large number of the common people. For the masses, original pictures were too few and too high in price, and therefore, "ukiyoé" were printed by Moronobu and sold at a price within the easy reach of the common people. Before him, there were printed pictures, but they were nothing but illustrations of stories and novels, and it was by Moronobu that picture-books were first published in Japan. Besides picture-books, single prints were published by him. These prints were at first mostly of military men and they were painted red, blue, yellow, etc. with brushes.

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Afterwards, there were prints of wrestlers, courtesans, actors and others.

About the Genroku era, these colours were printed, and red printed ones were known as "beni-é." These pictures were drawn chiefly by Kiyonobu, Kiyomasu and Kiyoharu of the Torii school. As years passed, "ukiyoe" improved greatly in printing and colouring, until the so-called "adzuma-nishikié" was perfected and put out. "Adzuma-nishikié" is another name for printed "ukiyoe." It was also called "yedo-é" having introduced the civilization of Yedo to foreign lands.

Kokoro
Nokoshite
Ato mikayereba
    Tsuki ni wa kurashi
    Matsu no kage.

How can I forget her quite
Though now she is out of my sight!
Again I cast my eyes behind
To look at her face sweet and kind,
And love her more—the modest Moon,
Hides herself' mid the clouds so soon.

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TENKO NISHIDA, A NEW RELIGIONIST

THE religionist is not a philosopher, and not worth a straw, if he only speaks of an elevated and profound theory and does not realize it himself. In this respect, Tenkô Nishida is a new Japanese religionist making a figure among all others.

He was born of a trader of Omi, who was honest and diligent, although he adhered to the principle of monetary omipotence as was generally the case with Omi merchants who were then looked down upon as misers. Tenkô went to Hokkaido before he received his middle school education, and cultivated flax there as manager of an joint enterprise with a capitalist, his supporter. In the meantime, an important question occurred, so important as to revolutionize his life.

That was a question of labour and capital, which put him on the horns of a dilemma. He could not pay interest to the capitalist, if he supported the tenant farmers in their claims, while he had to torture the tenant farmers, in order to pay a satisfactory share of profit to the capitalist. He was fastidious and greatly embarrassed over the question. He saw personally an open and mean struggle for right between the capitalists and labourers, and pondered on it, wishing to find the means to avoid all such struggles absolutely and to lead a peaceful life.

He soon faced the question, what is capital and what is a price. He gave up the enterprise to another and came to Kyoto, in which he meditated on all kinds of religion and philosophy.

At last he doubted if there was not a mistaken fundamental idea held by the human beings of to-day about the question of right. He saw all people standing on their own rights, and considered that the question of labonr and capital and international questions come out of the question of right, which produced lateral questions of interests between countries and longitudinal questions of the struggle between capitalists and labourers. Feminism was also among the ideas of right.

All the peoples of the world were troubled by one another's pressure by right; yet no one was responsible for it.

It was useless, he thought, to lead a moral life for a little under the yoke of the present life, and a life entirely transcending the power of money and rights would relieve one of such trouble.

In his mediation in a Buddhist temple, he heard a baby's cry, when he was struck with a great inspiration. The baby was crying for milk, he supposed, which the mother could not give having some urgent matter to attend to. The baby was naturally to be given milk, and its growing by it was not the source of a struggle for life. "I will cry like the baby," he decided.

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He picked up a handful of rice on the road. He made it into "kayu" (rice-gruel), which he ate for the first day. The next day he could not pick up any rice and was given breakfast by a housewife whom he visited. He told her that he could not eat it, if she felt a decrease in her family's meal on account of an allotment to him. He ate it however, as she told she did not so feel. In eating it, he sat at a lower position than the maid servant and took the boiled rice left at the bottom of the kettle. He cleaned up the garden in return for the food.

His new life aimed at the point that a peaceful life must be a life free from the rule of money. He followed the Buddhist teaching of living on the offertory which consists of mountain fruits (which belong to no one), alms, and things got thankfully by begging.

Tenkô lived very humbly in the house for about a week and he was given the remains of the boiled rice. He did house work and slept in the humblest room. He received prefuse thanks from the mistress who had just lost her husband and eldest son and carried on the family affairs herself. She told him that she had been very anxious as to how to succeed in the family business successfully, as she feared whether her employees would make light of her, but his conduct in the house so completely changed the employees' attitude towards her that she could feel confident of successfully carrying on.

Tenkô was astonished at this. He was compelled to lead a humble life as a result of his mental agony; yet life was so mighty as to sooth and calm down the wild mind of men. He thought his life quite natural and the safest, free from any unreasonable claim or demand and like that of a child.

He built a hermitage called the Itto-en in the suburbs of Kyoto, and went about as a mendicant so as to lead a life beyond the rule of money. He did any house work in return for a meal willingly to an extent that the giver felt nothing wasteful in it.

He has kept up the life for the past 18 years. In 1921, he published a book "The Life of Confession," by which he has been publicly recognized, and has attracted many who admire and visit him. There are persons of different religions among his visitors, and they are following him in the life of a mendicant.

A Christian girl visiting him told him that she could not be at ease, as what is taught in the Bible does not agree with her daily life. He asked her to read a certain part of the Bible. She read it, but she could not understand the meaning. She was then taken with him for half a day as a mendicant. This gave her a chance to personally understand the true meaning of the Bible, and she was very glad.

There are three elements in his religion. The first is to consider oneself as wrong. One recognizes one's own sins and defects and then perceives that all others' sins and worries are one's own sins. The latter perception is more important than the former, and it does not occur to the beginner's mind as an actual sensation. To illustrate this case, Tenkô tells his pupils the following example:

Ikake-matsu, the master of famous anecdotes of the Tokugawa period, was a young smith called Matsu. He saw from the Ryogoku Bridge a pleasure boat with a rich youth amusing himself with a beauty, and compared it with his

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poor life, He at once threw his tools into the river and entered on a life of robbery from that very night. We always do different things intentionally and not quite unreasonably. Yet we are not conscious how it is unpleasant to others. We ordinary men are also unconscious of how much injury is being done to society by our conduct. We must, therefore, keenly feel ourselves that we are wrong towards others.

The second element of his religion is to seek a lower position or seat than others contrary to the general desire for a higher position or seat. One may feel at ease at it, as it is in contrast to the purpose of a struggle for life. Tenkô's followers clean latrines as housework.

Another element is non-possession, or to rise above the desire of possession. In this connection, Tenkô says :

The doctrine of non-possession was carried out thoroughly by Shakya Muni. We cannot most satisfactorily solve all economic questions but by that doctrine. The same may be said of questions of politics and nations which are based on an economic life. The doctrine of non-possession is distinctly valuable. Yet it is criticised as making men too much like priests or hermits. How to dispose of their possessions? These possessions will have to be kept in custody by some one. In order to solve this question, Tenkô has established the Senko-sha apart from the Itto-yen, as the disposal of property under the doctrine was thought to be very important at the present time of the so much talked of question of economy.

Tenkô perhaps wishes to adopt a system of foundation for the purpose.

We have mentioned above the rough history of Tenkô Nishida and his ideas. He figures in many interesting anecdotes. He told a couple just separating after a union of 13 years through a difference in opinion that they should separate at once and definitely, if it was unavoidable that the should separate.

He advised the wife that she should apologize to her husband honestly for her wrong, at the separation, for she was undoubtedly wrong, while her husband was also truly wrong; and then she would have nothing to regret after separation. The wife accepted the advice. Hearing of this, the husband cried "Has my wife become truly so obedient? Yes, I have done wrong myself and I'll apologize to my wife for it." When told this, the wife appeared and threw herself down in tears before her husband. This reunited the couple. Tenkô's religious belief thus worked to solve a practical question.

He also says :

There are different thoughts introduced from Europe and America, and there already exist dangerous thoughts held here. It is very hard to prevent it. Western thoughts seem to be imbued greatly with ideas of right. Here the oriental idea of "jaku" (an idea of the Zen Sect transcending the desire of possession) must be taken to re-adjust these thoughts. This unification of thought is the duty of Japan and must be our aspiration. This may be a mission in civilization for Japan. Money and warships are nationally important, but it is doubtful whether Japan can win in competition with these things. Nay, it is not worth while to compete, for us.

A certain foreign religionist once visited Tenkô, and they are said to have had a pleasant talk, saying that all

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world religions are one in foundation and all human beings are brothers.

The religion created quietly in a corner of Kyoto by Tenkô is spreading over the world.

"Light" is his belief. He applies the word light to the meaning of God and Buddda. His doctrine is not extraordinary, and is only peculiar in the belief that no religion is worthy of its name, unless it values personal experience. He is carrying out that belief.

Another special feature of his religion is that it is partly actual and partly transcends actuality, and is not seclusive and egotistic as is often seen in other religions.

The creation of the present at the present time when human beings are strained and confused by their selfish desires with the question of labour and capital, the struggle for life and what not, is probably to meet a request of the age.

What is timely and quite unique is its ambition to solve economic questions, in which the religion may be said to be a product of the present age. It is bnt natural that many believers and followers of Tenkô are to be found among the intelligent class of Japan.

We may expect some day that Tenkô Nishida will be renowned throughout the world as one of the most distinguished products of the present era, of which Japan may be proud, and will be immortal in Japanese religious history.

FUJI

Passing onward o'er a mountain's brow,

The clouds o'erhang the plains at Fuji's foot.

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SOCIAL WORK IN JAPAN

SOCIAL work in Japan has its origin in ancient times and has undergone many changes with the progress brought about in this country.

The recent progress of social work in Japan as outlined by the Bureau for Social Work in the Home Department, is striking. This fact is due not only to the great changes in the present social conditions, but also to the incessant interest shown by the Imperial Household and to the efforts made by both the government and social workers in general.

Relief work in Japan has its origin in the sympathetic rule of the ancient emperors and has been one of the most important activities of the Imperial Household. Again the strong binding power of the Japanese family and the neighborhood spirit of mutual help are most important factors in it.

To meet the needs of the time, there have gradually risen, first in large cities, such new efforts as public markets, cheap luncheon rooms, free employment exchanges, lodging houses, tenement houses, and different forms of child welfare work, both public and private. Scientific study and investigations of social conditions have become the most important phase of social work and the efforts in all departments have come to be for constructive and preventive rather than mere relief work.

At the times of famines, at the deaths of emperors, at the coronations, and on other special occasions the Imperial Household has always granted generous gifts. The Emperors and Empresses through the Imperial Household Department have granted gifts to special charitable organizations.

The funds established by the gifts at the time of the death of the late Emperor and Empress-Dowagers are called "Jikei" and those established by the present Emperor at the time of his coronation are called "Shinjitsu."

The amounts of the "Jikei" funds in 1917 were ¥5,064,175. The sum of the "Shinjitsu" funds throughout the country amounts to ¥942,319.

In the past the central administrative organ had been in the Bureau for Local Affairs of the Home Department.

In 1920, there was created a new bureau called "Bureau for Social Work" to meet the pressing need of the country in the direction of reform work.

For the purposes of improving the work of the charitable organizations, of calling the interest of the people to social work, and of unifying the different organizations of social work of the country, the Central Charity Association was founded in the 41st year of Meiji (1908).

The Relief Work Investigation Committee, founded in June, 1918 by Imperial Order, whose president was the Vice Minister of the Home Department, recommended the following subjects to the government for action. Those marked △ are pressing problems for immediate legislative treatment.

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1. In Regard to Daily Life.
   - *a.* △Public Market Places.
   - *b.* Housing Reforms.
   - *c.* △Small Loans at Low Interest offered by Public Welfare Agencies.
   - *d.* Home Industry.
   - *e.* Low Price Lodging and Cheap Luncheon Rooms.
2. Relief Work.
   - *a.* Poor Law.
   - *b.* Special Relief Law.
   - *c.* Other Laws.
3. Child Welfare Work.
   - *a.* △Infant Welfare Work.
   - *b.* △Education of Poor Children.
   - *c.* △Prevention of Cruelty to Children.
   - *d.* Child Labor.
   - *e.* Supervision of Street Arabs and Delinquent Children.
   - *f.* Preventive Work for Minors.
4. Medical Relief Work.
   - *a.* Extention of Medical Relief Stations.
   - *b.* Medical Emergency Relief Work.
   - *c.* Care and Treatment of the Feeble-Minded and Insane.
   - *d.* Treatment for Tuberculosis.
5. Social Uplift Efforts.
   - *a.* Reforms of the Stage.
   - *b.* Education of the Deaf and Blind and the Feeble-Minded.
   - *c.* Protection of Exconvicts.
   - *d.* Reforms of Conditions of Poor Classes. Social Settlement Work.
6. Welfare Work for the Labouring Classes.
   - *a.* Workman's Insurance.
   - *b.* Factory Reform.
   - *c.* Vocational Education and Apprentice System.
   - *d.* Women's Labour.
   - *e.* Labour Unions and the Arbitration System.
   - *f.* Profit Sharing System.
   - *g.* △Unemployment Relief and Employment Exchanges.
   - *h.* Protection of Immigrants.
7. Protective Measures for Small Farmers.
   - *a.* Protection of Tenant Farmers.
   - *b.* Protection of Peasant Proprietors.
   - *c.* Reform and Spread of Agricultural Guilds.
8. △Supervision of Subsidies to Charitable Societies.
   - *a.* Establishment of an Organ to investigate, supervise, and guide the Charitable Agencies of the Country.
   - *b.* Methods of Subsidies and Encouragement to Charitable Agencies.
   - *c.* Organs for Unification of Charitable Agencies.
   - *d.* Supervision of Activities of Public and Religious Charitable Agencies.

In the 10th year of Taisho (1921) by Imperial Order a new Social Work Investigation Committee was formed. Some important inquiries put by the Home Minister to the Committee are as follow:—

Investigation in regard to the enactment of

- *a.* Employment Exchange Act.
- *b.* Dwellings Association Act.
- *c.* Dwellings Company Act.

Recent large associations for the purpose of investigation and study of social work are The "Ōhara Social Problem Study Station" and the *Kyocho-Kai* (Association of Harmonious Co-operation) in Tokyo which proposes to effect harmony between capitalists and labour-

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ers and tries to study different organizations and bodies in order to learn methods of adjusting such problems as naturally arise between capitalists and labourers.

Public Institutes for the purpose of training social workers are given each year under the auspices of the Home Department and a National Training School for Social Workers.

Up to last year twenty nine such institutes had been held and the number of those who completed the course is 6,156. The Home Department in 1919 founded a National Training School for social workers. The term of study is six months and the requirements for entrance are graduation from Middle School, Normal School, Girl's High School or corresponding requirements. The first year graduates of this school numbered nine; the second, eleven, and the third, fourteen.

The private training schools for social workers are the Social Study Institute of the Japan Buddhist Charitable Legal Foundation in Tokyo and the Training School of the *Kyocho-Kai*.

Organs supporting social work, are the Buddhist Charitable Legal Foundation of 1901 and the Charitable Legal Foundation of the Osaka Mainichi started in 1910. Up to 1919 ten such organizations were founded. The total amounts of the funds of all these agencies are ¥3,014,511. The amounts of their annual expenditures are ¥162,808.

The country or the National Government gives relief only to the most helpless poor. In the relief law public conditions are stated on which a prefectural government may ask for aid from the National Government and also the proportions of material relief to be given to such persons. The helpless poor who may appeal for national aid must be the extremely poor ones who have no one to support them or whose family members are above seventy years old or below fifteen years old; and the ones who apply for aid must be either over seventy years old and infirm with age, or disabled persons or those who are incapable of work on account of illness or dependent children below thirteen years old. Minimum distributions for this purpose, amount to the price of rice from "*to*" to 18 "*to*" a year (a "*to*" = 0.498 bushel).

The following is a recent table, showing the number of those who were given help both by the National and Local Governments and the total amounts of money expended for the same purpose by both Governments.

Year	From the previous year		New ones helped		Total	At the end of the year		Total	Total of money given
	National Aid	Local Aid	National Aid	Local Aid		National Aid	Local Aid		
1913	2,368	4,299	269	3,360	10,296	2,115	5,514	7,629	¥ 135,093
1914	2,115	5,615	320	5,663	13,713	2,009	5,973	7,982	147,008
1915	2,010	5,931	145	3,756	11,842	1,809	5,438	7,247	134,583
1916	1,814	5,487	215	3,493	11,009	1,672	5,557	7,229	135,891
1917	1,668	5,566	140	3,575	10,949	1,463	5,892	7,555	163,520
1918	1,462	5,874	297	4,219	11,852	1,363	6,193	7,556	222,075

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The highest number of both the old and new recipients in one year is less than 14,000 and the number is mostly between 10,000 and 12,000. The highest amount of money given in one year is over ¥222,000 and the amounts are chiefly between ¥130,000 and ¥140,000. Those who are supported by the National Government are much fewer than those supported by the Local Governments. For example; in 1918 those who received national aid were 1,759, while those who received local aid were 10,093. The total is 11,852. Their classification is as follows :—

1. The Disabled	1,430
2. The Old	3,921
3. The Sick	1,997
4. The Dependent Children.	1,966
5. Others	2,538

From early times helpless travellers have been cared for by the government in Japan.

Classes of travellers who may be protected by the government are :—those who become ill on their journeys, but have no guardian nor any means of their own; the quasi-travellers who are either starved or frozen; women who become pregnant needing medical aid; and those who have no fixed abiding place or whose homes are not known. When these sick travellers are accompanied by little children, they may, too, qualify for aid.

The average number of new travellers who are helped in one year by different prefectures is from 7,000 to 8,000, and if to this number the old travellers who are still under the prefectural care are added, it comes to about 10,000 each year.

The aged infirm, the disabled, the sick, the crippled, and dependent children are aken care of in the poorhouses. These may be either asylums or homes for the old. Necessary medical treatment is given to the sick and those who are still young enough to work after their recovery are taught self-support. Those who are too old to become self supporting are given whatever work they may be able to do in the institutions. It is wise to separate the old and the young in giving relief to them, but at present there are still a few institutions where they are put together.

In the case of outdoor relief, money and other necessary articles are given to the poor at home. Life in the poorhouses is, as a rule, very monotonous, and they are not fit for places to teach the spirit of independence. On the contrary by the method of outdoor relief proper care can be given sooner than by indoor relief and its recipients are encouraged to become self-supporting. However, even the latter method may not be advisable, when it is not done in a wise way. If often pauperizes the poor.

The Tokyo Municipal Almshouse is the only public almshouse in Japan. Its scope is very large. Viscount Shibusawa has been president of this almshouse since its foundation.

There are 25 almshouses in Japan, thirteen of which are really homes for the old. Excepting the Tokyo Municipal Almshouse, all are private institutions.

Relief work is carried forward on a scale proportionally very small, when compared to that of European countries and America. This phenomenon is rather cause for congratulation, since the condition arises from the fact that in this country the family system was firmly established during the peaceful times of old Japan and because of the custom of giving mutual aid by relatives and neighbourhoods, and also because of the lack, until

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recent times, of strong class differences between the rich and poor. Consequently, there has been in Japan no poor class of long standing. Another reason for the avoidance of the development of an extremely poor class is that the National Government encouraged voluntary relief work both from local governments and private persons, to help the poor.

But in recent years, due to the development of industry and to the progress of the world, there has come a great change in the economic situation causing wide divergence of classes. This being the case, the National Government is at present meeting the need of the time effectively by giving economic aid to the people at large.

The authorities are now laying emphasis upon the constructive side of social work rather than mere relief work, and are employing new methods of protecting dependent children, widows, the sick, the old, the crippled, and the disabled. Thus they are turning their attention toward the enactment of social laws concerning the aged poor, the sick, widows, unemployment and others as well as to the revision of the old relief law so that relief may be given, only to the very helpless and destitute.

In Japan there are frequent floods, storms, ship wrecks, fires, earthquakes, and famines which take lives, wreck properties, and cause numbers of physical disabilities. The Imperial Household has from ancient times given generous gifts each year to such sufferers.

According to the present Disaster Relief Fund Act prefectures are responsible for suffering caused by famines or other disasters in their respective prefectures. The minimum of this fund is ¥500,000. But in the case of Okinawa Island, the minimum is ¥200,000 and in the case of Hokkaido, ¥1,000,000. Until the fund of a prefecture reaches the amount fixed by this act, the National Government gives subsidies each year out of the National Treasury.

In the case of Okinawa Island the National Government gives ¥9,000 each year for a term of five years. In the case of Hokkaido ¥10,000 was given in the first year, and in the case of other prefectures, one half of the fund gathered by local taxes (up to ¥20,000). Again if the disbursement of the money out of the fund is more than 5/100 of the amount at the beginning of the year, and if the remaining sum is less than the amount fixed by the law, the National Government meets the difference out of the National Treasury. If the prefectural government has more than the amount of the relief fund fixed by the law, it may give subsidies to its cities and villages.

The money disbursed out of the said fund is used to meet the expenses incurred for provision for refugees, food, clothing, medical treatment, huts, school articles, and other things. In some special cases money may be given.

Up to the first of April, 1919, all the prefectures excepting Okinawa and Hokkaido had funds above that fixed by the law. Their total was ¥57,759,130. In the beginning of 1921 the total was ¥62,373,620. The amount of the disbursement for relief averaged ¥436,837 a year between 1913 and 1917.

By the enactment of the Military Relief Act, the families of private have been given relief from the National Treasury. The act was put into effect in 1918. By it relief is accorded to the following :—

Common soldiers who were disabled or crippled while in public service and to

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their families; the families of soldiers in active service or soldiers called for special service; the families of soldiers who died in service if said families are in need of help. The kinds of relief are the provision of occupation, medical treatment, money and other gifts.

Year	Sum of Money	Number of families helped	Number of People helped
1917	¥ 42,126	3,250	7,912
1918	¥536,747	16,019	34,473
1919	¥627,799	11,566	29,938
1920	¥866,111		30,947

The oldest organization for military relief work among the people is the Japan Red Cross Society which was founded in 1877.

The Ladies' Patriotic Society, the honorary president of which is H.I.H. Princess Kan-in, gives relief mainly to the families of dead soldiers or soldiers dying in war or disabled soldiers. But according to the need of local districts, it does other forms of social work as well.

The oldest medical relief agencies in Japan are "Dōaisha" and the Charity Hospital established by a Frenchman, both of which were opened in 1879. Then come the Tokyo Charity Hospital, the Japan Red Cross Hospital and St. Barnabas' Hospital in Osaka established by an American.

General medical relief work is divided into dispensaries, hospitals in which dispensary work is done, clinics, and commissioned clinical work awarded to private physicians. There are 22 dispensaries, 11 hospitals where dispensary work is done, 21 clinics, and 10 commissioned clinical agencies.

There are 5 sanitoria for tubercular patients, 3 hospitals for insane, and 11 sanitoria for lepers. The total of medical relief agencies is 79. The number of people helped by these relief agencies in one year was 1,802,247. The total of expenditures incurred by all these agencies in one year is ¥2,085,777. The amount of their funds is ¥7,591,345.

In 1911 on the Anniversary of the Accession of the Emperor Jimmu, the Meiji Emperor granted ¥1,500,000 for medical relief work. The Prime Minister at that time. Count Katsura, called for voluntary gifts of the country and in May of the same year the Saisei Kai was founded.

The total of the funds of the society in 1920 was ¥20,515,000, and the expenditures of the society in the same year were ¥650,000, ¥211,302 of which amount was spent in Tokyo. The number of patients received in one recent year is over 98,000 and the total number of daily patients in one year is over 3,850,000.

The Izumibashi Charity Hospital is managed with the contributions of the Mitsui family. There are the departments of medicine, surgery, ophthalmology, otorhinolaryngology, dermatology, peadiatry, genecalogy, Xray, and massage. There are 130 beds. In 1919 the number of those who received medical treatment in the hospital was 1706. The number of outpatients was 21,935. Their total expenditures incurred in the same year was over ¥165,000.

The death rate from tuberculosis in 1916 was 86,633. This means 157 deaths out of every 10,000 people. The number of tubercular patients in this country is about 1,200,000, as based upon their death rate. It is reported that each year there is an increase of twenty or thirty thousand patients.

By the Tuberculosis Prevention Act, sanitoria are to be established in the Cities of Tokyo, Osaka, Kyoto, Kobe,

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Yokohama, Nagoya, Hiroshima, Nagasaki, and Gifu. But up to 1920 there were only five of them established, namely in Tokyo, Osaka, Kyoto, Kobe, and Yokohama. Besides these municipal sanitoria, there are private ones, such as "Keifūen" under the management of the White Cross Society in Shichirigahama, Kanagawa Prefecture, the tuberculosis sanitorium of the Salvation Army in Wada Horinouchi, Tokyo Prefecture, Ōmi Sanitorium in Utsuro Village, Shiga Prefecture, and the sanitoria of the Red Cross Society and the Saisei Kai.

It is said that there are over 25,000 lepers in Japan. In 1907 the present Leprosy Prevention Act was enacted. In this act are stated the duties of the doctors who examine leper patients, such as their strict sterilization and the reporting of the same to the administrative office.

Since the enactment of the above act, there have been established five amalgamated sanitoria. Aside from these public ones, there are six private sanitoria.

Five out of the six are under the management of foreigners and all these private ones are for poor lepers. The total number of patients in the above eleven sanitoria is about 1,500, out of which number 1,338 are in the public sanitoria. If there are supposed to be 25,000 lepers throughout the country, the government has been able to help only one twentieth of them as yet.

There are three kinds of mental abnormality; namely, insane, idiots, and degenerates. They are likely to become criminals, delinquents and prostitutes.

In the Insane Guardian Act, there are regulations in regard to the watching of the Insane. According to the Insane Hospital Act, the Home Minister may order the local governments to establish hospital for the insane, and let the governors order the insane who need watching to be treated in these hospitals, and the hospitals of the prefectures established by the governors' order have subsidies from the National Treasury.

The number of insane in Japan is over 140,000 or 150,000. But the number of the inmates of the above hospitals at the end of 1918 was 7,449 (5,481 men and 1,968 women). Besides this number there are about 108 insane who are under temporary surveillance. The number of those who do not need watching is 41,870. The total, therefore, is 49,427. The accommodation capacity of both the private and public hospitals is 2,500.

The only public hospital for insane is "Matsuzawa" Hospital, Tokyo Prefecture.

As seen above, in Japan as yet there is a great need of development in this line. Until recent times charitable medical relief work was carried on, but because of the changed conditions and also from a social stand point, the idea of charity is being changed to real medical protective work.

For a short time after the opening of the European War, economic conditions were extremely favourable and there was a great demand for labour. However, toward the close of the War, there arose the need of preventing unemployment. In December, 1918, the Home Minister consulted the Investigation Committee on Social Work in regard to the best method of checking unemployment. The following year the War closed and the government, perceiving the coming of economic depression, encouraged prefectures to establish public employment exchanges. The public, also, began to realize the importance of establishing such exchanges. So in a very short time a

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number of them were founded in different parts of the country.

In accordance with the agreements made at the first International Labour Conference held in Washington, D.C. in 1919, an employment exchange act was passed by the Diet of 1921.

In 1920, the Home Department caused a circulation of a low interest loan for the establishment of the exchanges, to meet the great need of the time caused by the extreme business depression. With this material aid prefectures were able to increase employment exchanges. In 1920, 73 new exchanges were founded. By June of 1921 there existed 396 employment exchanges for the public benefit. Out of this number, 300 were public agencies.

The number of those who obtained employment through the public welfare exchanges were 9,509 in September, 1920 and in October of the same year there were 9,698. In September, 1921, the number was 23,263 and in October of the same year the number was 20,125.

Cheap or free lodgings are available for two kinds of people, namely, day labourers or vagabonds and the unemployed or labourers with small income. In the first instance the majority are degraded people. So, it is important to separate them from the others in giving lodging relief. The first free lodging was founded in Tokyo in 1901. When the two public employment exchanges were founded in Tokyo in 1911, lodgings were provided. In 1919, three public lodgings were founded in Osaka. In these lodgings there were dining rooms, employment exchanges, consultation offices, and barbar shops. By the end of 1919, there were 312 lodgings and the total number of those housed nightly in these was 413,995.

As a consequence of the Great War, prices have all gone up and in cities the people have been since 1918 suffering greatly from a housing shortage. The Home Department, realizing the need of dwellings for the middle class and lower class sent out notices to aid prefectural governments in their attempts at housing relief, and it also offered to loan money at a low interest to public welfare agencies for the building of houses. The Department disposed of state and imperial forests and the freight of all lumber to be used for building houses by local government was shipped free. Beside these privileges, the Department gave public welfare agencies the right to expropriate land according to the law or the right to use land and also exempted from taxation small houses built for the public good. With the agreement of the Diet, the Department enacted the Dwellings Association Act. Such associations are entitled by law to the low interest loan offered by the Government. Last year the Department loaned to the associations and other housing agencies for the public benefit ¥11,712,000.

The first public housing relief was given in 1911, when, soon after the great fire at Asakusa the Shingai Charitable Association built a group of tenement house there. In 1912 a society of supporters of grade schools for poor children built 93 tenement houses for the families of school children. These are mostly for the poor, but in 1919 the City of Osaka built 387 houses and 4 shops costing ¥390,000. These are for the benefit of salaried men and labourers below the middle class. There are in both places employment exchanges, day nurseries, barbar shops, public baths, dispensaries, and consultation offices.

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According to investigations of the Bureau for Social Work of the Home Department there was in 1920 a lack of 122,821 houses in all the prefectures. Yet only 15,500 houses were to be built with the governmental loan of 1919 and 1920, which amounted to ¥23,000,000.

In August, 1918, there were rice-riots in some parts of the country. In order to meet this situation the Imperial Household gave ¥3,000,000; the government, ¥10,000,000, municipal governments, some large amounts; and the rich in different parts of the country, ¥25,000,000. With these amounts of money, rice was either given to the poor or cheap markets were founded.

In 1918 the City of Osaka established 4 public markets with a capital of ¥20,000 before any other cities. By the end of 1919 there were 9 public markets established. The Home Department, realizing the importance of public markets, encouraged their establishment and offered a low interest loan for this purpose.

Tokyo Prefecture handed over to the City of Tokyo for the establishment of public markets ¥400,000 of the amount committed to it by the Tokyo Temporary Charitable Association. Moreover, the prefecture founded the "Tokyo Public Market Association" in 1918 and had a number of markets established in and outside of Tokyo. In 1918, 33 public markets were established in eleven cities and one town. At present Hokkaïdo and all prefectures except six have public markets. Up to September, 1921, there were 305 of them. These are all retail markets with no central wholesale dépôt. Of course, such markets are defective, in that they cannot maintain an official standard of prices or lower city prices. Therefore, in the near future, it is expected to have central wholesale public markets.

The purpose of people's luncheon rooms is, of course, to give nourishing food at a low price. The first one was founded in Tokyo in 1918. In the same year a municipal luncheon room was established in Osaka. Since then, others have been founded in other cities and their equipment, too, has become much better.

In 1900, the law prohibiting the use of tobacco by minors was passed. According to this act, minors who break the law and those exercising parental power or guardians who do not forbid minors' smoking as well as merchants who sell tobacco or smoking implements for minors' use, are punishable.

The first Christian movement for prohibiting drinking is the "Japan Prohibition Association" founded in 1898. Its headquarters is in Tokyo.

One of the statewide prohibition associations is the "National Prohibition Society" founded in 1919. Its head quarters is in Kyoto. In 1920, this was amalgamated with the "Japan Prohibition Association," and together they are called the "Japan Notional Prohibition Association." There are 200 joint societies and their members number 30,000.

A bill for prohibiting use of liquors by minors has been presented at almost every Diet since 1901 by Mr. Nemoto, member of the Lower House. In 1920, at the 41st Diet this bill was finally passed by the Lower House, bnt was rejected by the House of Peers.

Of course, it is extremely important from the standpoint of social hygiene, humanitarianism, and morality to abolish licensed prostitution and to check unlicensed prostitution. In 1900, by an ordinance of the Home Department, some

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regulations in regard to prostitutes were given out, which are now in force. From early times the Christians in Japan have realized the importance of prohibiting prostitution, but the first real effort was in 1899. At first these efforts met with severe persecution, but gradually the public began to see their importance. The agencies dealing with this movement are the Central Association for Rescuing Women of the Salvation Army, the Japan Women's Christian Temperance Union, and the Purity Society.

Social Settlements are recent activities in Japan. The first one was founded in Tokyo by the Japan Salvation Army. It was unfortunately burned in 1913. In the "Yūrinen" was established outside of Tokyo for the benefit of the poor people around it. A day nursery, children's play ground, children's library, night school for apprentices, clubs, and a consultation office, were equipped and opened. Besides these there are the "Tokyo Misaki Hall," "Mahayana," and the social settlement of the Salvation Army. The philanthropic department of the head-quarters of the Salvation Army undertakes many other kinds of social work besides those mentioned above.

The Charitable Association of Kanagawa Prefecture established "The Kawasaki Social Hall" in Kawasaki and in the City of Yokohama "Yokohama Social Hall" and the City of Osaka, "The Citizens' Hall," all of which were built in 1921. The Yokohama Social Hall has three stories and is of steel concrete. Some of the advantages it offers are: lodging, a cheap luncheon room, a public bath, an employment exchange, a job by-the-day plant, a day nursery, and a personal consultation office. The lodging accommodates 625 persons. Beside there are a reading room, a lecture hall, a gymnasium, a post office, a sewing room, a barber shop, a stationer's shop, a dispensary, a legal aid office, a cloak room, and a house with temporary storage facilities.

The Government, after the Great War, laid emphasis upon national culture.

The Home Minister, in 1919, issued special instructions regarding the campaign, laying emphasis on the following five points:—

1. To educate the people to a clear understanding of Japan's place among the Powers of the World, and to preserve the honour and greatness of the nation.
2. To encourage the people to undertake public service by serving on one or other of the various committees organised for the development of community welfare.
3. To encourage progress as an essential condition of keeping abreast of the World-Current.
4. To cultivate harmonious co-operation and mutual assistance among the people in order to eliminate the possibility of any radical change.
5. To maintain a fair standard of living by encouraging thrift and the development of industry.

From the commencement of the Campaign until September, 1921, 56,860 meetings were held throughout the country: the estimated attendance being 16,170,382.

Many of the Young Men's and Young Women's Associations owe their existence to the influence of the campaign.

The relief of dependent children, is the oldest social work in Japan. There are more children's institutions than any others. Foundings orphans, stray child-

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dren, and others who have no one to support them are cared for.

The following table shows the average number of children helped and, also, the average expenditure for this work during the years 1914 to 1918. This includes the care of foundings and dependent children, provision of rice for rearing foundlings, the voluntary care of municipal governments, and private relief work.

Classification		Number Helped	Sum of Expenditure
National Relief	Dependent Children	a little over 313	a little over ¥3,105
	Foundings	„ 1,582	„ ¥13,997
Local Relief	Dependent	„ 1,796	„ ¥25,075
	Dependent who receive both national and local help	„ 177	„ ¥ 7,287
	Foundings	„ 959	„ ¥10,146
Local Relief	Foundings who receive both national and local helps	„ 1,235	„ ¥44,201
Private Relief	Foundings	„ 364	
Total	Dependent	„ 2,110	„ ¥28,180
	Foundings	„ 2,205	„ *¥24,143

*Excluding the expenditures of private agencies.

The work is comparatively small in proportion to our population. This is chiefly owing to the old spirit of mutual neighbourhood help.

Up to December, 1919, there were 122 orphan asylums. Their expenditures in 1919 amounted to ¥635,499. The total number of the children in these asylums at the end of December of the same years was 8,334. Of this number 2,474 were placed out children.

Day Nurseries are a new development of social work in this country. They are mostly founded in slum districts and also in connection with factories. Society, which makes both fathers and mothers work outside, leaving the care of their children to some others or to agencies, itself needs reforming. But, in present society, day nurseries are an important part of social work. Through the good influence of children, cared for in day nurseries, their parents and homes are often improved.

At the end of 1919, there were 76 day nurseries, excluding those founded in factories. Seven of them were public.

The number of children cared for by these nurseries were 5,253. Most of these institutions collect fees of a few cents for between-meal food or mid-day meals.

In 1880, when the old Criminal Law was revised, rooms for discipline were

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provided in jails for the minors, who had committed non-punishable offences, and criminal deaf-mutes. This was the first attempt to discipline minor offenders in this country. In 1885, the Tokyo Reformatory was established in the grounds of a Buddhist temple. This is the first of its kind in Japan.

The present reformatory Act, enacted in 1900 has been revised three times. The characteristic feature of the act is that it tries to protect delinquent children entirely by administrative measures, and not by judicial measures. According to this act, each prefectural government is compelled to found a reformatory, being allowed if it wishes to substitute a private one.

Children from 8 to 18 years old, who have either become delinquent or are inclined to become so are taken into reformatories.

The national reformatory is under the control of the Home Minister. Those who are permitted to enter must be above 14 years old and of most depraved character, and those whom the Minister considers necessary to discipline.

At the end of December, 1919, there were 55 reformatories. The following table will show their classification and the number of their children.

Classification		Number of Institutions	Number of Children		
			Indoor	Outdoor	Total
National		1	62		62
Prefectural		29	897	401	1,298
Municipal		1	109	54	163
Private	Substitutes for public	21	501	104	605
	Non-substitutes	3			
Total		55	1,569	559	2,128

There is only one girls' reformatory in Yokohama—called the "Katei Gakuen." There are nine reformatories, where both girls and boys are cared for on the same grounds. The number of these girls was 83 in 1919. The expenditures of all the reformatories, both public and private, in 1919 was ¥407.404.

According to the report of the end of 1919, 1,777 out of 2,128 children of all reformatories were below 14 years old (83.51%) and 351 (16.49%) were above 14 years old when they entered. 1,170 out of 2,128 children at the end of 1919 were below 14 years old (54.98%) and 958 were above 14 years old (45.02%). But there were over 16,700 delinquent children in the whole country, excluding Tokyo Prefecture, while only 2,128 were cared for in reformatories.

The death rate of infants below one year of age was lower in this country than in Europe and America in the beginning of the present century, but year by year it has increased. During the 5 years 1889-1893, 134.3 out of every 1,000 children died. In 1918, it was 189. When compared with other great nations, Japan

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comes the first in the high death rate of infants below one year old, excepting Russia and Austria. The rate of still-births in 1902 was 3.4 in a population of 1,000. In 1918 it increased to 2.56. Our still-birth rate is considerably greater than that of other nations. This is chiefly due to the defective treatment of mothers and infants.

It is important to protect expectant mothers. Especially when there is such a very great number of married women in this country who must work, it is important to found some agencies to protect working mothers before and after child-birth.

The Kyoto Maternity Hospital was founded in 1891. In 1920, the City of Osaka founded a municipal maternity hospital. The latter is for the benefit of those who are unable to pay and it also sends out doctors and nurses to mothers' homes at the time of delivery.

The Japan Red Cross Society is about to found a maternity hospital in accordance with agreements made at the International League of the Red Cross Societies.

In July, 1919, the Osaka Municipal Children's Consultation Office was founded. This gives medical, educational, and other advice in regard to the care of children. The Ladies' Patriotic Society founded a similar office in Tokyo in 1921. They examine infants up to 5 years old three times a week. Branches of the Society in different parts of the country have founded a similar work. Ten of them have already been started.

The majority of placed out children are either illegitimate or very poor children. The people adopt or take care of them mostly for profit. Consequently, the children are in the worst condition. It is very necessary to have public inspection of health and education of the children in such homes. There is no uniform law in regard to the care of placed out children, although there are some regulations in Tokushima, Fukui and Aichi Prefectures. These are all much alike and their gist is as follows:

1. Any one who makes a contract to take charge of children under 6 years old for money or takes money for caring for them, must send in an application with the joint signature of the children's parents to the police office within a week.

2. When such children die or become seriously ill, those who have charge of them must report it to the police office within 24 hours.

3. Those who have charge of such children must be able to report the true condition of children, when questioned by the police.

The number of placed out children in all prefectures except Tokyo was 9,879. The adopted children were 9,891. The total is 19,770 (8,698 boys and 11,072 girls). These children were under 16 years of age, and 5,178 of them were illegitimate children.

The government is now in the process of enacting the bills concerning child welfare.

There is great need of preventing cruelty to step-children, adopted children, street dancing children, children in circuses, and children employed in different occupations, but, as yet, the work for them is very meagre and its speedy development is required. Our custom has been to lay a great deal of emphasis on parental authority. Besides this, children were not ill-treated to a very great extent in this country. Consequently, in making laws, care was taken not to overstep the parental power to any great extent.

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The Tokyo Municipal Almshouse founded in 1900 a refuge home for vagabonds. In 1913, a refuge home was founded for street children in connection with the Municipal Employment Exchange of Koishikawa Ward. At this home, children committed by the police are taken care of until they are either returned to their parents or given proper employment or sent to orphan asylums or reformatories. The number of children received at this home of late is 980 in one year.

In 1916, children's homes were founded in connection with the Osaka and Kitano Employment Exchanges in the City of Osaka. The Tokyo W.C.T.U. has a women's home for delinquent girls.

In these offices, the feeble-minded, idiots, delinquent children, and other abnormal children are examined medically and mentally. Their guardians are given advice as to their education and proper care. In 1918, Tokyo Prefecture founded a children's mental test office. Its members are doctors, psychologists, and educationalists in this line.

The Vocational Guidance Office for children desires to give medical and psychological examinations to those who wish to work and to help them to choose occupations which suits their health, knowledge, talents, and dispositions. One of these was founded in Osaka in 1920. Here, girls and boys under 20 years are examined and advised as to their proper employment.

It is very unfortunate for young children to have to work in factories or to be employed in homes. This not only prevents them from obtaining a proper education, but weakens their bodies. Such children will not be able to become skilled labourers. Moreover, they often become delinquent. Therefore, it is essential to limit child labour, to enforce compulsory and occupational education, to guide them to chose proper work, and to enact laws for their benefit.

At the end of March, 1919, the number of child labourers under 14 years old was 220,212 (98,218 boys—121,994 girls). The number of those above 14 up to 18 was 722,303 (367,522 boys, 354,781 girls).

A majority of child labourers in this country are those in small factories, in home industry, and servants who are not included in the Factory Act.

The government is now revising the Factory Act in accordance with agreements made at the International Labour Conference and at the same time it is making investigations in regard to the majority who do not come under the Factory Act and is planning to include them in the laws concerning welfare of children.

The system of Official Guardians can be considered as a basis of child welfare work, as it tries to protect children, before they become delinquent and others who need help. The government has already made investigations in regard to the system and it is now discussing it as a part of a complete set of laws concerning child welfare. Tokyo Prefecture founded this system in 1920. Its purpose is to make investigations in regard to children; and to seek out delinquent children, street arabs, abandoned children, those who either do not attend school or are absent from school. feeble-minded, and poor children; and to give them proper relief. There are at present official guardians in 12 sections in the City of Tokyo and its suburbs. In all of these there are a great many poor people. The guardians are all paid workers, and there are 20 men and 9 women employed in this work.

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They took care of 664 (486 boys—178 girls) in one year from April, 1920 to April, 1921.

A co-operative spirit in society at large is the ideal foundation for a social welfare program. Furthermore, national aid and the establishment of public social agencies are very necessary to further it.

Our desire is not only to develop various forms of social betterment, but also to plant the true spirit of it in the hearts of the people. Thus, we hope to raise our standards and to realize our ideals in the light of our national history, and so to contribute what we can in promoting the happiness of races and the world's peace.

Akaki hi no

Umi ni ochikomu,

Atsusa kana!

The red sun sinking down

Into the sea:

O what a heat!

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TRADITIONS CONCERNING DRAGONS IN JAPAN

By T. YAMASHITA

THE existence of dragons, mysterious monsters, is a universal bilief. They are commonly supposed to be animals, although differing in their imagined shape in all countries.

In ancient times, there was no idea of dragons in Japan, but the "wadatsumi-no-kami" was supposed by her people, to exist, living at the sea bottom and ruling the seas.

Later, the Indian conception of dragons, mixed with the Chinese idea of them, was introduced into Japan.

Dragon stories became universal principally for four reasons. The first is that stories of really existing crocodiles, sea-snakes and lizards were narrated in exaggeration; the second, that universal serpeant-worship is a not extinct human idea; third, that the horror of such natural calamities as water-spouts and land collapses produced a supposition of some mysterious animals existing in this world; and the fourth that the observation of remains of the stegosaurus and plesiosaurus of past centuries led to the belief in the reality of some such kind of animal.

The general Oriental idea of the dragon is that it rules in water, it can ascend to heaven freely, it can change its body at will, it sometimes protects the good, and it particularly watches for treasures or seeks them, although there are degrees and exceptions in this.

A dragon was first mentioned in Japan in the "Man-yo-shu," and first narration of which appeared in the "Taketori-monogatari," which runs as fellows.

A nobleman fell in love with a young beauty and courted her. She told him that she would consent to marry him, if he gave her a jewel carried by the dragon. This condition was readily accepted by the nobleman who went out to the sea in a boat to get the jewel. The dragon perhaps knew of it and created a storm which was about to upset the boat, compelling the nobleman to flee for his life.

Later, traditions were formed about the dragon in Japan under the influence of Chinese tales. These traditions may be divided into three parts. One of them is of the Dragon God and the Dragon Palace. There was the Dragon God living in the splendid Dragon Palace at the sea bottom, ruling water, the weather and fishes. One representative story is found in the "Koji-dan" (one of the miscellanies written in the Kamakura period):

There was once a gallant warrior called Awazu-no-kanja in ancient times. On one occasion he met a severe storm on his way to Izumo Province across the sea. Suddenly, a boy appeared before him and led him into the Dragon Palace at the sea bottom. He met the Dragon

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God there and was entreated by him to kill a big snake ravaging the palace. He gave ready consent and killed the snake. The Dragon God was very grateful to him and gave him a bell as a token of his gratitude. He took it home and built a Buddhist temple on the bank of Lake Biwa and a tower for the bell in its grounds. This temple is what is now called Miidera.

Subsequently, they name of Awazu-no Kanja was changed into Tawara Toda, about whom there is a famous story.

One day, Tawara Toda was crossing the Seta Bridge over the Uji River, when he found a great dragon lying on the way. He was undisturbed and jumped over it and passed on. Presently, the dragon, changed into a man, told him that he was the Dragon God living at the bottom of Lake Biwa and was suffering greatly from the opperessions of a big centipede living on Mikami Mountain on the lake side. He had sought for the help of some hero in killing it, and tried the bravery of passers-by by presenting himself in the shape of a big dragon before them, but had met none fearless of it, until to-day, when he happily met the brave Tawara Toda. He begged him to kill the centipede. Tawara Toda consented and killed the monster with his bow. Exceedingly glad, the Dragon God gave him a bell and an inexhaustible of rice.

This latter story is more popular with the Japanese people than former. Another tradition of the Dragon Palsce is the famous Urashima-monogatari, Urashima Taro staying what seemed a few days in the Dragan Palace, finding upon coming back to his native place, that several centuries had passed.

Another tradition of the existence of the Dragon Palace and its communications with human beings is:

Kunishige, a scissors-smith of Kyoto, went on an errand ordered by the Kitano Shrine to the Dragon Palace by way of the Pond of Hirosawa in Yamashiro Province, and was given a silver hair ornament and a gold spoon by the Dragon God in return for his trouble.

Koyama Kinai, a ronin from Aki Province, resided by the Shinsen-yen, Kyoto, a garden with a big pond which was connected with a pond of the Imperial Palace. On his way to the Ishiyama Temple, Omi Province, to worship, he was asked by an unknown man to carry with him a small box to the Bridge of Seta. He was told by the man not to open the box and look into it. He wondered what were the contents, and opened the box after parting from the strange man. He found a small red snake in it, to his astonishment.

At the bridge, he met two samurai who received the box from him, as if they had known everything happening in connection with it. They told Kinai, who looked on them with suspicion that they were from the Dragon Palace and the box contained a young lady who had come to it in marriage. Kinai was given a sword for his trouble.

These stories resemble one another in form and tell of men's communication with the Dragon Palace. As Fairyland is often mentioned in Western traditions, and fairy tales, so is the Dragon Palace frequently mentioned in similar tales in the Orient.

Another tradition is of latent dragonets, which came out of the belief in the reality of dragons and their Protean power. There was the idea that dragons are dormant on land before they are suf-

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ficiently trained, and they ascend to heaven after many years of training. This kind of tradition first appeared in the Kamakura period. Two representative tales of the tradition are :

A famous physician in the Province of Musashi had a steward called Moriwaki Bundayu who one day felt an itching in the nose. Soon a black insect, like a shrimp, crawled out of his nose. He put the strange thing in a cup. Later, he found it growing to a size just as large as the cup. Then, he removed it to a large pail, and soon it grew to the full size of the pail. He was greatly astonished and told his master who looked at the animal and said it was a dormant dragonet. It was given a bigger pail to stay in, and shortly grew to occupy it entirely. The pail was then covered and a weighty stone was placed on it. On the following day, the pail was uncovered to let the animal into the sea, but it had disappeared.

A Buddhist temple, Aboshi, in the Province of Harima, held for generations a precious ink-stone, which had a very small hole within the edge, from which drops of water came out when rubbing an ink-stick over the stone. One clear day, the stone was taken out of the godown and was laid on the verandah to air. Soon, the weather grew stormy, and a dragon of horrible aspect and shape made its appearance out of the ink-stone and ascended to heaven. Since then, no water came out of the ink-stone, from which fact people concluded that the dragon had hidden himself in the hole for many years.

Narrations of lurking dragons are mostly the same in style as the above two stories, from which readers may conjecture what the old Japanese people thought of the actions of dragons. They also believed in dragons living in ponds or marshes before they found themselves sufficiently trained for ascending to heaven.

Still another kind of tradition of dragons is of the transformation of sacred swords into dragons. A Japanese myth gives the story of Susano-o-no-mikoto having killed a big snake on the Hino River, Izumo Province and having got a sacred sword from its tail. Thus, big snakes, with which are associated dragons, were closely related with sacred swords in tho national imagination. The Japanese have regarded, in the past, articles made by master hands as sacred as the result of so much being value put on them. Sacred swords have been venerated as the spirit of the samurai, and with them were naturally associated dragons believed in as spiritual beings.

To give some stories of this association of sacred swords with dragons, the "Oryu-maru," a famous sword held by Komawaka-maru, the heir to Kiso Yoshinaka, manifested the figure of a dragon in the air when drawn, the "Hakuryu-maru," a treasure sword of the Chigusa Family, disliked to be brought near a human corpse and to be defiled by it, and when touching it, it changes into a white dragon and flies away. Namiye Hangan of Settsu having been charged with the keeping of a sacred court sword, stole it; the thief was soon arrested, on account of a dragon, the figure of which always appeared over his head while he held the sword.

These stories we very often find among the novels published in the Tokugawa period.

We have mentioned the three kinds of tradition about dragons. They were again sub-divided by the Japanese who

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believed in the real existence of dragons. Some of them were adopted from China. Nine kinds of dragons are explained in the "Hakkenden," a famous novel written by Takizawa Bakin.

They are a "horou" a dragon fond of singing, its form is adapted to the "ryudzu" of the temple bell; "shugyu," a dragon fond of music and its form is adapted to an ornament of "koto" and "tsudzumi"; "senbutsu" which is a dragon fond of swallowing things—it is this dragon that is drawn on sake cups; "Chofu," a dragon fond of steep places, this dragon it is that is imitated in tiles of towers and temples; "Kohsei," a dragon fond of killing and it represents one ornamenting swords and other weapons; "fuki" is a dragon fond of reading and writting, and an engraved dragon knob on seals is its imitation; "hikan" is a dragon devoted to the law; "shungei" is a dragon fond of sitting and it is after his species that a dragon is engraved to decorate chairs and arm-chairs; and "Haka" is a dragon fond of heavy burdens—in imitation of it a dragon with a devil-like ace is engraved on the feet of tripods and the handles of "hibachi".

Besides, these there are "midzuchi," a dragon with scales; "oryu" a dragon with wings; "kinryu," is a dragon with horns; and "daryu" a dragon without horns. This is a wonderful classification for a fanciful animal.

In the Oriental shape dragons resemble a deer in their horns, a horse in the head, a devil in the eyes, a snake in the neck, a fish in their scales, a tiger in the paws, a hawk in the toe nails, an ox in the ears and a lizard in having long limbs. The dragon has a jewel hidden in the mouth, and a place about a foot in diameter in the throat is called "gekirin," the striking of a thing at which irritates it.

Cho-cho ya,

Tsukami aitsutsu

Fukare yuku.

A pair of butterflies

Each seeing the other

Blown on by the wind.

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JAPAN RED CROSS SOCIETY INTELLIGENCE

POLISH Children.—The Japan Red Cross Society took about 370 Polish children from the Siberian wilds where they were suffering from hunger and diseases, and sent them to their mother-land in 1920 and 1921. It has recently taken 400 more from Vladivostock. They were placed in the dormitories of nurses of Osaka public hospitals and were sent to Poland by the "Katori-Maru" and the "Atsuta-Maru" leaving Kobe on August 22 and September 5 respectively.

H.I.M. the Emperor graciously donated 1,000 yen to them in sympathy with them in their pitiable condition.

The society received a letter of thanks from the representatives of the physicians of Warsaw. The letter expresses profound thanks not only to the President of the Society and its doctors and nurses, but to the noble Japanese children for visiting and comforting the Polish children. It declares this Japanese sympathy cannot be forgotten by the Polish nation and will be prominently recorded in the history of the resurrection of Poland and in Polish minds full of gratitude.

The Contingent to Vladivostock.—During April, there were 19 old in-patients and 33 new in-patients in the Japanese Military Hospital, Vladivostock, bringing the total from the first of this year up to 584. During the same month, 1,771 out-patients were treated at the Ichibangawa Charity Hospital, including 548 old patients and 1,223 new patients, bringing the total since the beginning of the year up to 6,503. Of the above monthly patients, 192 were Japanese, 7140 Koreans, 4 Chinese and 817 Russians.

During the same month, the in-patients at the Nicolisk Military Hospital totalled 15, of whom 7 were old patients and 8 new patients, the total since the beginning of the year amounting to 209.

In the same month, 755 out-patients were treated in the Charity Department of the same hospital, comprising 167 old patients and 588 new patients, the total since the beginning of the year reaching 4,274. The patients in this department for the month included 26 Japanese, 373 Koreans, 2 Chinese and 359 Russians.

At the end of April, the relief section had one doctor, one clerk, one chief nurse and 14 nurses at the Vladivostock Military Hospital, one doctor at the Ichibangawa Charity Hospital and one chief nurse and 6 nurses at the Nicolisk Military Hospital and one doctor in the Charity Department of the latter.

During May, 58 in-patients were treated at the Vladivostock Military Hospital, including 15 old patients and 43 new patients, the total since the beginning of the year amounting to 683. During June, the number was 66, of which old patients were 17 and new patients

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39, bringing the total since the beginning of the year up to 633.

The Ichibangawa Charity Hospital had 1,728 out-patients during May, consisting of 366 old patients and 1,362 new patients, the total since January coming up to 6,898. Of this month's number, 169 were Japanese, 689 Koreans, 68 Chinese and 802 Russians. During June, the number was 1,764, of whom 268 were old patients 1,496 new patients, the total since January standing at 7,180. The above monthly number comprised 159 Japanese, 702 Koreans, 74 Chinese and 829 Russians.

The Nicolisk Military Hospital treated during May 15 in-patients, including 6 old patients and 9 new patients, the total since January reaching 341. In its Charity Department, there were 856 out-patients under treatment formed of 130 old patients and 726 new patients, the total since January footing up to 5,797. Of its 861 in- and out-patients, 25 were Japanese, 356 Koreans, 16 Chinese and 464 Russians.

During June, the military hospital treated 27 in-patients, of which 13 were old patients and 14 new patients, bringing the total since January up to 278. Its charity department treated 897 out-patients, of whom 110 were old patients and 787 new patients, the total since January coming up to 10,509. Of the 902 in- and out-patients in the department, 23 were Japanese, 375 Koreans, 7 Chinese and 497 Russians.

The Contingent to Saghalien.—Touching the work of the Japan Red Cross Hospital's contingent sent to Saghalien, the patients treated at the Alexandrovsk Hospital during April numbered 350, of whom 99 were old patients and 251 new patients, the total since January standing at 3,022. Of the number for the month, 11 were Chinese, 11 Russians, 19 Koreans and the rest Japanese. The Women's Department of the hospital treated 205 during the same month.

During June, the patients at the hospital numbered 334, of whom old patients were 73 and new patients 261, bringing the total since January up to 2,616. Of the above month's number, 9 were Chinese, 17 Russians, 20 Koreans and the rest Japanese. There were 55 patients suffering from an influenza epidemic which could not be prevented in the place that month. There were 230 women treated in the Woman'sDepartment.

This contingent is to be replaced by a new one consisting of one doctor, one clerk, one chief nurse, 9 nurses and one boy, and preparations are being made here for it.

A Letter of Thanks from the Eastern Russian Red Cross Society.—The Japan Red Cross Society received a letter of thanks from the Chairman of the Eastern Red Cross Society's Council in Harbin, under date of June 6, for its presentation of 70 packages of medicines, instruments and other medical materials for the relief of the Far Eastern Russians suffering from the famine. It reads as follows:—

"The Far Eastern Russian Red Cross Council beg to signify its sincere and heartfelt thanks to the Japan Red Cross Society for its gift of medicines, instrnments, etc. the Russian refugees in Manchuria.

"The presents from the Japan Red Cross Society will be used in treating and comforting thousands of Russians suffering the hardships of taking refuge in an outside country, during the existing conditions in the motherland.

"The representative of the Japan

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Red Cross Society in Harbin is delivering the gifts to this Council which will report to the Japan Red Cross Society the use of them, later.

"This Council has already expressed its thanks to Mr. Yamanouchi, the Japanese Consul in Harbin, and Mr. K. Kijima, the representative of the Japan Red Cross Society in the same place, for their help rendered in connection with this matter."

Treatment of the Mukden Army's Wounded.—In April last, the Mukden and Chihli Armies fought causing a large number of casualties. From the beginning of April, the wounded of the Mukden Army were sent back, and consequently, the Manchurian Commission's Office of the Japan Red Cross Society was requested by the Chief of the Diplomatic Section of the Inspector's Office of to treat them. This request was readily accepted, and they were treated at the Mukden Hospital, which, however, took only the seriously wounded ones, as it had too many in-patients then, the rest being taken by the Dozendo (a well known Chinese social relief body).

There were 393 men sent back from May 13 to June 9, including one officer and 26 of the rank and file), and the Chief of the Mukden Hospital and one half of its doctors and nurses had to attend at the Dozendo to treat the patients there. They had a very busy time. All medicines and sanitary materials were supplied by the Manchurian Commissior' Office of the Japan Red Cross Society, and the food and bedding by the Chinese.

On June 10, another battle took place between the two armies in the neighbourhood of Shanhaikwan, and 290 more patients were treated by the hospital.

Hundreds of seriously wounded men taken in by a Chinese hospital in Mukden, and as it greatly needed sanitary materials, the Yingkow Branch Office of the Japan Red Cross Society presented it with medicines, surgical instruments, etc. This gave a very good impression of the society's object of showing humanity to the Chinese patients and their Government and people. It is much regretted that the wounded of the Chihli Army could not be treated by reason of the position they held preventing it.

The Japan Red Cross Society's new work in peace.—The Kanagawa and Chiba Branch Offices of the Japan Red Cross Society are holding classes teaching nursing at home to give knowledge of how to attend to wounded and sick at home. Its Miye Branch Office has formed a travelling contingent which is visiting various places under its jurisdiction and treating poor patients. Its Tokyo, Kanagawa and Shizuoka Branch Offices are giving lectures on the Japan Red Cross Society's work. There are 17 sanatoriums established for children during the summer season by various branch offices. In Tokyo it was arranged to take 200 children, but the number had to be increased to 300, as the applicants reached over 1,000. These sanatoriums were held in the grounds of schools, temples and parks during the period of 20 days from August 2 or 5. Throughout the country, 1,700 children were taken in.

Honor to Society.—The Japan Red Cross Society was granted the Honourable Grand Medal by the Tokyo Peace Exhibition under date of July 10 for its exhibits there.

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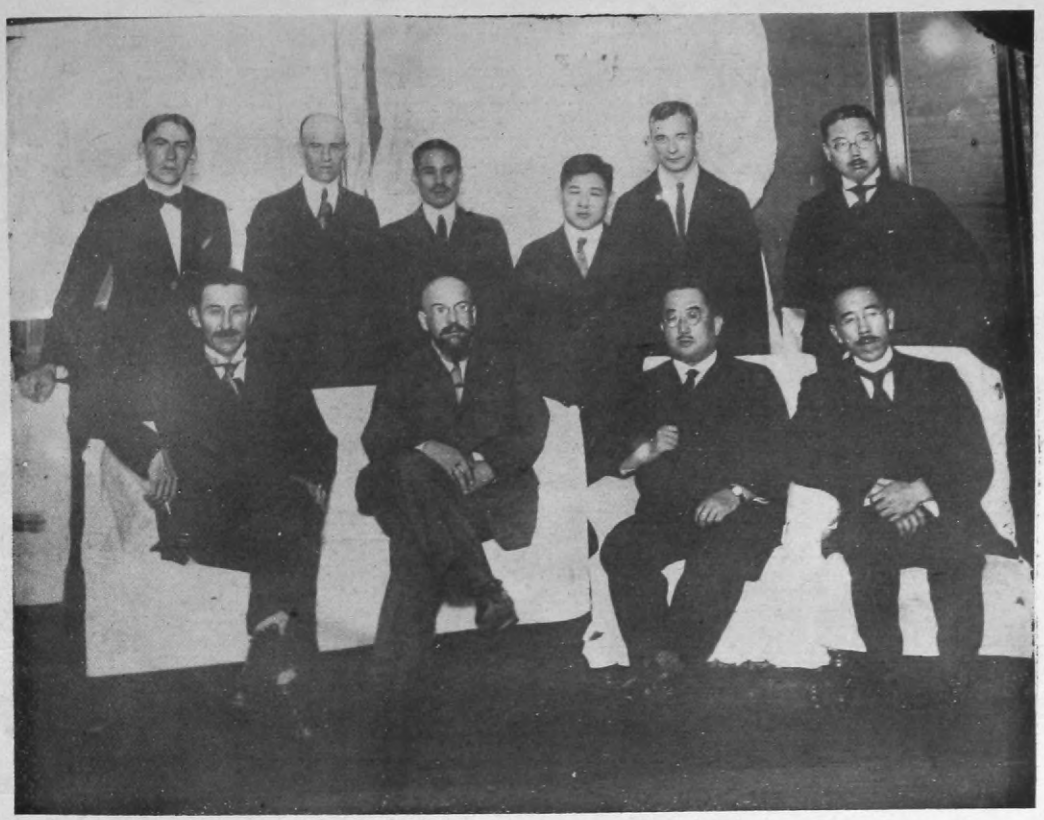

The Changchun Conference.—In the center, seated are the chief delegates, Mr. Matsudaira and Mr. Joffe, the others are Mr. Matsushima of Japan and Mr. Janson of Chita

Colonel Irish of California and Mrs. Irish, who have been visiting Japan. Colonel Irish is one of Japan's staunchest friends in America

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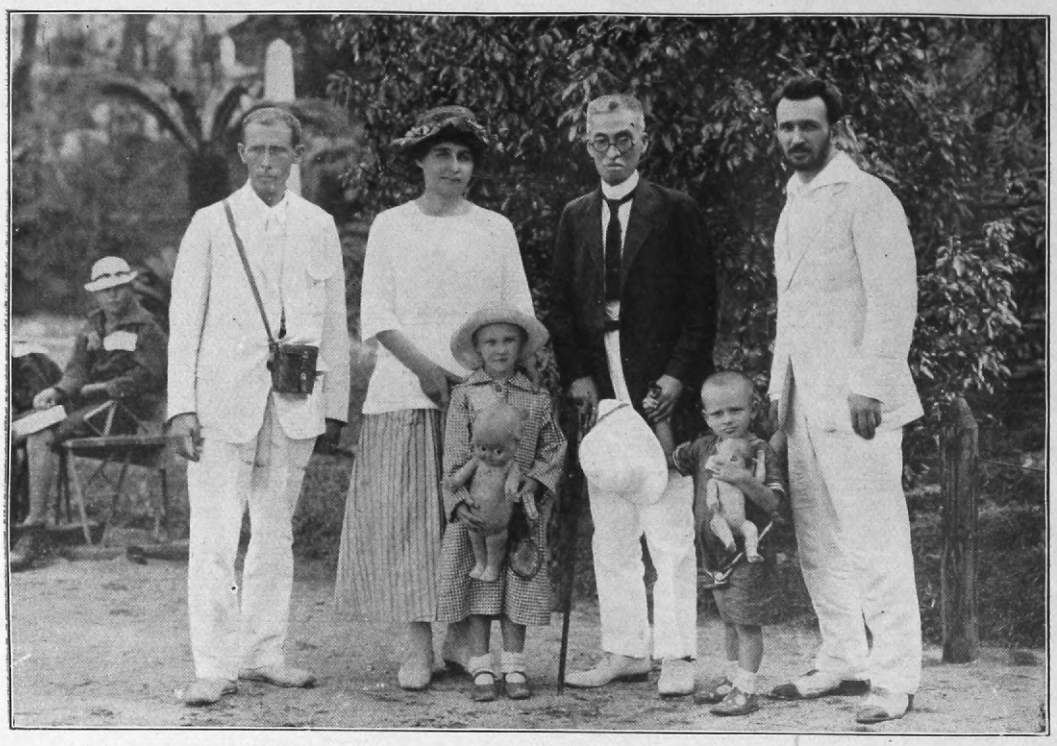
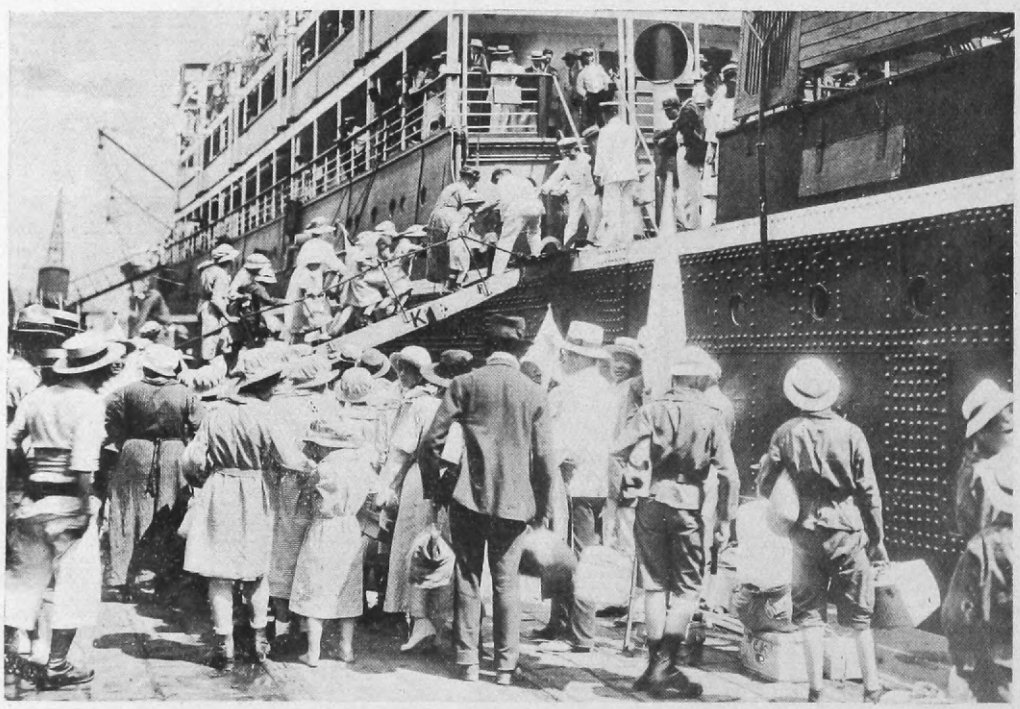


Mrs. Bielkiewicz, President of the Polish Children's Rescue Society,
with Vice-President Sakamoto of the Japan Red Cross



The Polish children embarking at Kobe for home

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JAPAN RED CROSS' AID TO POLISH CHILDREN

By K. O. S.

WHEN the President of the Relief Society for Polish Children sent a letter to Mr. Hirayama, the President of the Japan Red Cross Society, in March last, asking for the relief of the 3,000

A party in the Osaka Red Cross head quarters

Polish children abandoned in Siberia, accompanied by a letter from Mr. Patek, the Polish Minister in Tokyo, the request was granted in principle by the society.

It at first investigated means by which to send the children to the Polish men in America, who had taken over Polish children, and found that the party of these Polish men in America had been dissolved. There was, therefore, no alternative left to the society but to send the children

Vice-President Sakamoto of the Red Cross telling the children of Her Majesty's Gift

home direct. It was estimated it would cost about 1,500,000 *yen* to send the children from Japan to Dantzig by sea, a distance of about 15,000 miles occupying 65 days.

This was too expensive for the society, and it decided to send 400 children led by 40 men at first. The Polish Minister was consulted and he consented with thanks. The society's Board of Councillors ananimously passed the appropriation of 189,000 *yen* to cover the cost of transportation of the above 400 children. The matter was approved by the Ministers of the Army and Navy, and the Minister of Foreign Affairs instructed the Japanese Ambassaders, Ministers and other Government officials at the places of call of the steamer carrying the children to comfort and give facilities to the children.

At the same time, the Japan Red Cross Society announced the matter to the Chinese, French and English Red Cross Societies, and it received a reply from the Chinese society, wishing to show its sympathy with the children when they arrived at Shanghai.

The president of the Polish Childrens Relief Society left Tokyo on July 7 and went to Siberia where she did her utmost in collecting Polish children in Chita, Harbin, and other places and took them to Vladivostock. These 106 children, led by 11 men, arrived at Tsuruga on Augnst 7 and were taken to Osaka on the next day. This was followed by the second party of 129 children who, led by 12 men, arrived at Tsuruga on August 14 and were taken to Osaka on the day

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following. The third party numbered 154, led by 16 men, and arrived at Tsuruga on August 29 and was taken to Osaka on the next day. All arrived safely.

H.I.M. the Empress graciously donated 1,000 *yen* to the poor children on August 15, and the Polish Minister at once expressed his thanks through the Minister of the Imperial Household. In Osaka where the children stayed the president of the relief society expressed her deep gratitude for the Imperial present, representing the children.

The children were given newly made kimonos to wear, which greatly pleased them. They were taken often to Tennoji Park and the Zoological Garden. In the zoological garden, the elephants were specially brought near for their inspection. They also saw Sennichimaye and neighbourhood, the busy theatre, movie and shopping district of Osaka. They greatly enjoyed the sights and were astonished at the great differehce between Japanese manners and customs and their own.

They were treated with great sympathy by the Osaka citizens, who presented them with considerable sums of money and varions articles. On one occasion a gentleman jumped into a moving car carrying the children, on their way from Umeda Station and gave a 5 *yen* note to a man leading them.

The children soon recovered their health and were full of joy in the warm sympathy of the Japan Red Cross Society and the Japanese people.

Led by 19 men 191 children embarked on the "Katori-Maru" on August 25 and 198 children, led by 20 men, on the "Atsuta-Maru" on September 6. All those sick and injured under treatment in the Red Cross hospital had recovered before the departure, and none was left behind. They all wore new cloths and carried with them presents from different parties. They looked very happy when embarking. The Polish Minister and Secretary saw them off, and they inspected their rooms. The steamers, which belong to the Nippon Yusen Kaisha had re-built the rooms and decorated them so as to please the children and various other things were done to comfort them during their long journey. The Polish Minister expressed his thanks to the Yusen Kaisha.

The children stayed but a short time in Osaka, but they apparently received a deep impression there. When embarking they shed tears and cried "banzais" in the sorrow of parting.

One episode concerned a child of 4 years of age who looked very pitiful, with high cheek bones and sunken eyes, when she arrived in Osaka. She was well looked after by the sympathetic nurses, and when the date of her departure approached, she was found to be quite plump as if she were another child.

The children wearing their Japanese clothes, given them by Osaka friends

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The nurses wished to keep her in Japan until she grew older, but their wish was not granted. She stretched out her hands with a smile to any Japanese, to be carried in his arms, but she cried when any Polish man attempted to take her in arms. Evidently she had been cruelly treated in Siberia, and learned to fear any man of Occidental appearance. She was parted with in tears by the nurses and the young men of the Osaka Red Cross.

The tears shed by these children when parting from their Japanese friend will, perhaps never dry; and understanding, intimacy and constant friendship between Poland and Japan will be the result of these tears.

Mr. Hirayama's trip to Korea and Manchnria. — H. I. H. Prince Kan-in, Honorary President of the Japan Red Cross Society, is to attend a general meeting of members of the Korean headquarters of the society to be held on October 8. He leaves Tokyo on October 4. Mr. Hirayama, the President of the society, left Tokyo on September 12 to attend the same meeting and a general meeting of members of the Dairen, Mukden and Harbin offices of the society.

CONFERENCE OF ORIENTAL RED CROSS SOCIETIES

A CONFERENCE of the Oriental Red Cross Societies is to be held in Bangkok, Siam, for four days from November 28 to December 1, 1922.

The Pan-Pacific Red Cross League has asked Mr. Yada, the Japanese Minister at Bangkok to attend the meeting as its deputy, and the Japan Red Cross Society will be represented by Dr. A. Ninagawa, its Advisor, Dr. A. Watahiki, a Professor of the Tokyo Jikeikai Medical College, and Mr. T. Sato, an expert of the Home Department. The two latter will leave Japan by the "Fushimi-Maru" on October 26 and Dr. Ninagawa will go by a French steamer on November 6. They will land at Singapore to meet Sir Claude Hill, the Secretary in Chief of the International Red Cross Federation, and will go to Bangkok with him. The Siamese Government is busy preparing for the conference.

Sir Claude Hill and his party, including Lady Hill, Mr. Lymon Bryson and Mrs. Bryson, and Mr. Schlemmer, will arrive in Tokyo on October 26, and will stay in Tokyo for a few days. The Japan Red Cross Society has prepared to receive these guests, who are to go to Singapore after visiting China and India.

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TRADITIONS OF MASTER HANDS

1. The Drinking Dragon.

IN the Tokugawa era, when the third "shogun" reigned ,there was a celebrated master hand in wood carving in Yedo known as Jingoro. He lost his right arm in an accident, and followed his art with the left hand as dexterously as with the right. He was called since then Hidari-Jingoro (Hidari meaning left).

As all Japanese master hands were believed traditionally to display supernatural ability so was Hidari-Jingoro believed to possess it.

Iyemitsu, the third "shogun," erected a bell-tower in the grounds of the Kanyei Temple, Uyeno. He wished dragons ascending to heaven to be carved by master hands for the bulustrades of the tower, and searched for and obtained three famous dragon carvers. He wanted one more in order to carve a dragon by different men for each of the four bulstrades, and at last, Hidari-Jingoro was chosen, as he was deemed worthy of the position, although he had never engraved dragons before. He declined the offer by reason of his non-experience in the particular work, but was forced to accept it. Then, as he wished to make a work showing self-confidence, he decided to pray to the Benzaiten (the goddness of eloquence) at the Shinobazu Pond for the presentation before him of the true form of a dragon.

With this desire, he daily worshipped at the Benten Shrine and prayed with all his mind. One evening, on the last day of his vow to the Goddess, he was crossing over the bridge to the shrine when he noticed a girl of 17 or 18 years of age looking intently into the pond. He passed behind her and worshipped as usual at the shrine. On his way back, as he thought he saw the girl still standing in the same place. He wondered if she intended throwing herself into the pond. Presently, she stepped forward a little and jumped into the water. Jingoro could not stop her, and looked into the pond, placing his hands (he then still had his right hand) on the bridge parapet, when suddenly a heavy rain began to fall accompanied by thunder, and a dragon ascended from the pond to heaven in dark clouds. The dragon had a terrible form, its scales standing on end and its eyes glittering. Jingoro unconsciously gave a cry, when he was awakened by some one from a doze on the offering-box of the shrine. He questioned, absentmindedly, "Has it rained now?" "You are joking," replied the man, "It has been fine weather as you see. We shall have no rain for some days to come."

Jingoro saw that his intense prayer had been heard by Benzaiten who showed him the ascent of a dragon to Heaven. He greatly rejoiced and set about carving the dragon the day following.

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When the work was finished, his dragon was found to be quite different from those of the three others and to be very rough. The carving was begun at the tail; so that the scales stood on end. Moreover, the head seemed too big for the body. The official inspector was not satisfied with it, and asked Jingoro if the work had been finished. He replied in the affirmative.

When the four dragons were arranged in position on the balustrades, they gave a greatly different impression from that when they were still on the ground. Except Jingoro's, they were found to be too small in the head and had no visible scales as they were carved too finely. On the other hand, Jingoro's dragon had a well proportioned head in the elevated position and was very spirited as if ascending to Heaven with its roughly carved scales quite vivid. All those previously looking on it with contempt were greatly struck and praised it, saying it seemed as if it were alive.

Soon afterwards, the Shogun visited the new bell-tower. At first, he looked eagerly at the three dragons made by the three noted carvers other than Jingoro, but did not say anything about them. Finally, he gazed at Jingoro's work and was impressed with its splendid art. He inquired who was the carver, and was told by one of his elder attendants that it was Jingoro. He knew the name of Jingoro and spoke of him as the greatest master hand in Japan. Such praise from the Shogun was the greatest honour to men of that age.

Presently, a rumour was afloat that the wooden dragon made by Jingoro went out at night to drink water in the Shinobazu Pond and it was wet with water on the balustrade. Hearing this, the authorities concerned supposed it to be true, and covered the dragon with wire netting to prevent it from stealing out at night, lest it should do mischief to passers-by. From then it was known as the "water-drinking dragon." It remained in position until the beginning of the Meiji era, when it was burnt in a battle between the Tokugawa men and the Imperialists, fought at Uyeno which destroyed the temples and bell-tower by fire. The bell-tower was situated just where the bronze statue of the late H.I.H. Prince Komatsu stands, with, by its side, trees planted by General Grant former President of the United States and his wife in commemoration of their visit to Japan, which are growing luxuriantly.

2. THE RED "SHOKI."

The "Shoki," a subject of art, came from China and means a God driving away the devils of plague. It has big and glittering eyes, is bearded and wears boots. It seizes or is driving away the devils, carrying a drawn sword. It is found among the dolls or flags of the May Feast, and these dolls or flags are arranged in families in prayer for the boys' health.

The origin of this picture is alleged to be that the Emperor Genso of To while lying on his sick-bed had a dream of a big devil driving away small devils, and caused it to be drawn by a painter or that the same emperor had another dream, in which one calling himself Shoki appeared before him, telling him of his ability to drive away the demon of sickness; and had the figure drawn. Any way, Shoki has a special connection with boys in Japan.

In the reign of the eleventh Tokugawa shogun, there was a famous painter called

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Ko Sûkoku who belonged to the school of Hanabusa Itcho, of whom a story was recently told in this magazine. He was renowned for his picture of Minamoto-no-Yorimasa killing a monster, hung up in the Kannon temple, Asakusa, Tokyo. He had a great many orders for pictures, but he would not paint them at once as is usual for an artist. One day, he was visited by a samurai, calling himself a retainer of Matsudaira Suô-no-kami and asking him to come to his master to draw a picture for him. Matsudaira Suô-no-kami was the feudal lord of Hamada, Iwaki Province and was a "rojû" (a state minister). Sûkoku visited him the following day, when he was ushered into the garden by a gruff samurai who told him that a painter is no better than a beggar and he could not have a seat on the "tatami" (matting).

Sûkoku was enraged at this, but followed the samurai to the garden, wishing to see the master whom he trusted not to be so obstinate as the usher. In the garden, he was met by another samurai who placed a piece of silk before him, ordering him to draw something on it. The samurai added, "You must be very thankful to the lord for being ordered to paint, for it must be a great honour for you, humble as a beggar, to draw a picture for a daimyo at his residence." Sukoku declined to accept the order, saying he suddenly had become sick; and left the mansion. Several days after, while he was still greatly indignant over the insult, he was asked to come by the same lord, but he declined to go under the pretext of illness. Later, he had another messenger from the lord, but he declined the invitation.

About a month afterwards, he was requested by his landlord to quit his house at once, for some reason or other. He declined the request at first, but had at last to leave the house and to remove to Asakusa. About ten days later, he was asked by his new landlord to leave the house at once for a reason not mentioned. He thought this strange, but had to acquiesece in the request. In about ten days after his second removal, he received a similar request. This time he asked the houseowner for an explanation, and was astonished at hearing from him that he had just been ordered by a police messenger from the Governor not to thing in let his house to Sukoku who had done a very reprehensible declining to draw a picture for the Minister under the pretext of illness. The houseowner advised him to go and draw the picture for the Minister for his opposition to him he feared would make him homeless in Yedo. He thought it shameful to have to yield but at the same time could not bear the fate of not having a house to live in Yedo.

He visited the lord the day following, saying that he was well now. He was ushered into the garden as before, and was met by a samurai who repeatedly spoke of him as a beggar. He was chagrined at the abuse. Soon, the lord came out and arrogantly ordered him to draw a picture of a Shoki in red. He told himself no one could be as rude as the daimyo, and drew the picture forcefully in his fit of passion. How dreadful looked the Shoki! Seeing the picture, the lord suddenly changed his attitude, and his samurai politely led him into a room where he was entertained with delicious food and drink. The lord apologized to him for his impolite attitude towards him in the past, which

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Temple bell tower, Uyeno Park, Tokyo

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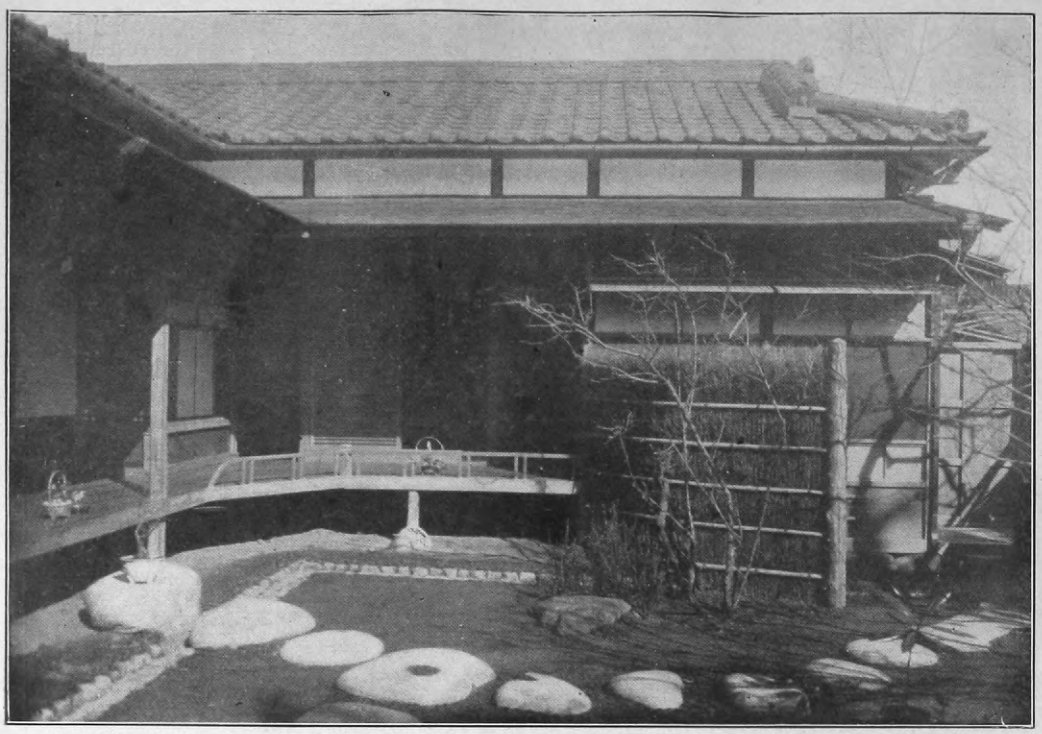

A typical Japanese home of the middle class

Learning the tea ceremony (Cha-no-yu)

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was intentional in order to enrage him and make him draw the picture while in a passion, for he wished a picture of a Shoki filled with the spirit of bravery, to drive away devils.

Sûkoku understood the reason and felt easy. One of the attending samurai told him more about the reason why the lord asked him to draw a picture of a Shoki full of courage. It was to be hung on the wall of a room in which his baby slept, as he was much troubled about the baby's cries at night. He thought they might be stopped by the presence of the picture.

Sukoku was paid 50 "ryo" for the picture, equivalent to about 2,000 yen.

The picture was hung in the baby's bed room, and was found to be so wonderfully efficacious as to cure its cries from that very night.

This people attributed to Sukoku's powerful brush having driven away the devil torturing the baby at night, and they admired him as the possessor of unequalled ability in painting. The picture has since then been known as "Red Shoki" and is said to be still held as an heirloom by the descendants of the lord.

Yuzuki yo,
Nami sukoshi miyu
Natsu-kodachi.

A moon-lit eve:
A glimpse of sea
Through the Summer grove.

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THE TOKYO FAIR

AN innovation in Japanese commercial circles will be inaugurated by the Tokyo Fair, which will be held in the Industrial Building, Uyeno Park, Tokyo, from November, 15 to 29, this year.

The fair will be held under the management of the Nippon Sangyo Kyokai (The Japan Industrial Association). From the foreign point of view the fair, it is thought, will give an excellent opportunity to foreign visitors to come into contact with Japanese merchants and their wares, as it will afford similar facilities for Japanese buyers to inspect foreign goods.

The fair will include exhibits of all sorts of commercial and industrial articles of this country, as well as imported goods. In this sense, the Tokyo Fair is an international samples fair. The Japan Industrial Association is ready to extened every courtesy to foreign visitors to the fair.

In recent years sample fairs have been and are much is vogue in European countries. They have served and are serving to stimulate the industrial and commercial developments. The Leipzig Fair in Germany is the father of sample fairs in Europe and it is held every year on a large scale.

Since the last European War, it has been followed by those of Lyons, Bordeaux, London, Birmingham, Glasgow, Barcelona, Brussels and Utrecht, each of which giving very satisfactory results. The organization and management thereof varies with each fair. Some ot them are under the direct management of the government or of joint stock companies and business corporations, while others are conducted jointly by the government and the people.

The fair held once a year in Leipzig attracts a great number of manufacturers from all parts of Germany and other countries and affords facilities for collecting orders for merchandises which will be made after samples and delivered on the fixed date. In 1921, the number of the exhibitors and the visitors of the above-mentioned fair amounted to 6,430 and 155,000 respectively.

So was the Lyons Fair held in the same year. The exhibitors who represented 14 countries and were given at 2,541 in number, achieved transactions amounting to a considerable sum of money.

The object of the fair lies in making contracts to be concluded per samples between buyers and exhibitors. Spot sales are, therefore, not be conducted. Orders only are to be collected and by the appointed day merchandise exactly after samples has to be delieverd.

The fair will serve to encourage the improvement of manufactures in quality and to correct the evil practice of the manufacture of bad goods or careless manufacture, and thus stimulate the development of commercial morality. The fair will be of much service direct and indirect to commercial and industrial circles

The exhibit hall of the Fair was completed in 1921 and is a steel-framed and

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wired concrete structure. In case the number of exhibits is too large for the building a wooden building annexed to it will be used.

The buildings are furnished with shops for the exhibition of samples. These shops let at the rates of ¥350 per square in the special class ¥300 in the 1st class and ¥270 in the 2nd class, per square (measuring 3 ken by 2 ken).

For exhibits of large size or for the construction of special buildings, ground outside the building may bo leased at the rate of ¥30 per tsubo.

If the Fair gives satisfactory results this year, it will be held regularly every year in order to attain such great development as is shown in European fairs.

Tachi yoreba

Mutto kajiya no;

Atsusa kana.

Calling at

A blacksmith's shop:

O what red heat.

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BOOKS REVIEWED

My London Year. — Mr. Smimasa Idichi, professor of English in the Waseda University, has issued through the Kenkyusha publishing house, a new edition of his book My London Year. It is an interesting picture of what the British capital,—" the capital of the world ", as he refers to it,—looked to a Japanese scholar before the war.

Mr. Idichi writes entertainingly of many things, including the coronation of King George and Queen Mary, of which he was a spectator from a privileged seat in the Abbey, the London " bobby ", and a dogs' cemetery. Evidently he is puzzled whether to be pleased or not at the democratic relations existing between the British people and their sovereign. He is in no such doubt, however, about the British policeman, and gives that competent official warm words of praise.

Having entered a dogs' cemetery, Mr. Idichi muses on the docile loyalty of the English dog to its master, and how " wicked " the Japanese breed of dog becomes if you try to make him do likewise. Using this as a peg, he hangs on it a comparison of the so-called lower classes in Japan and England, to the disadvantage of the latter, in whom he discovered a servile character; and comments on the English aptitude at making " faithful dogs " of their subject races. If there is one trait more inextricably interwoven in the Englishman's character than another, it is the unquenchable spirit of independence, and Mr. Idichi would have been safer to confine himself to dogs, with a comparison with the interesting animals' cemetery in Tokyo.

Mr. Idichi is on firmer ground in criticising the theatrical representations of Japan on the foreign stage, no doubt, since to a Japanese, or a Westerner who has an intelligent knowledge of Japan as it is, current notions abroad are often extraordinary to say the least.

Generally speaking, the book is written with commendable diction. But probably it is intended for the use of students, more than any other one class, and therefore, no doubt unavoidably to a large extent, the sentences are very short, almost choppily so, the idioms are sometimes a little to obtrusive, and minutiae of common knowledge tend rather to obscure points of original interest.

Mr. Idichi's story is well printed on good paper. The illustrations are profuse and interesting, but it is a pity that they are printed in a color that is unpleasing to the eye, and which makes them almost undecipherable.

The Eternal Wisdom.—Paul Richard is one of the ripe scholars of the age. Into his book of The Eternal Wisdom, he has condensed the fruits of the masterly study of many ot the best years of his life. He has here arranged, for the man and woman with a thirst for knowledge, an orderly philosophy that is

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beautiful in its simplicity, comprehensive in its concentrated "wisdom of the ages".

This French savant has garnered from the storehouse of thought, replenished from the time thought began to be preserved in writing, the gems of wisdom that are transcendant yet inevitable. One of the things that strike the reader most forcibly is that not only have the great minds of all ages and races perceived the great realities of universal life in the same form, but have expressed their vision of them in almost the same words.

Mr. Richard's book is published, in very attractive form, by Ganesh and Co., of Madras. There is the promise that other volumes will be published subsequently.

Eminent Orientalists. — Natesan & Co., of Madras, have published a book called Eminent Orientalists. It has been compiled by a number of Indian scholars, and gives a fascinating picture of the struggles and successes of the great men from the west who have studied and put before the world the culture of India and the East.

Desert Voices and Creative Revolution.—These two volumes are published through Ganesh & Co. by Professor T. L. Vaswani. In former he gives a pleasing glimpse into the subtle poetry of Sind. In the second he endeavors to give an insight into the swaraj and non-cooperation movement in India.

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FROM THE JAPANESE PRESS

Japan's One Big Union

Some time ago the Nippon Rodo Sodomei-kai was formed, with the intention of making it the one big labour union of Japan, but though it was larger than the original Yuai-kai, which it superseded, it did not show the necessary capacity for growth. A union is now in course of formation which it is hoped will succeed in federating all the unions in Japan. That delegates from sixty such unions were present at the promoters' meetings in Tokyo shows how large, if unorganised and sporadic, the growth of the movement has already become. Mr. Nishio Suehiro, of the Osaka Shipbuilding Labour Union, was elected Chairman, with Mr. Yagi Shiichi, of the Kojokai, as Vice-Chairman. The total number of all the members of the sixty labour unions is about 100,000.

The draft for the organisation of the general federation was discussed and finally it was decided that:

(1) The Federation shall be called the "Nippon Rodo Kumiai Rengo" (The Federation of Japanese Labour Unions).

(2) The fundamental condition for the admission of unions into the Federation shall be this: A union must have more than fifty members, and must be careful for the maintenance and improvement of the terms of labour. It should be an industrial fighting organisation with social reform for its object.

(3) The Federation shall be be organised of unions of all districts of Japan.

(4) The Federation shall not encroach on the autonomy of the unions belonging to the Federation.

(5) The object of the Federation shall be the expression of the common will of the unions, for the establishment of other labour unions, and for keeping international relations with labour unions abroad.

(6) Representatives shall be elected: one for a union with members from 50 to 200, two for a union of from 201 to 500 members three for a union of from 501 to 1,000 members, and one should be added for each additional thousand.

For the expenses of one representative 30 sen a month shall be paid.—*Japan Choronicle.*

Religious Movement in Japan

Of late years there has been a religious revival in Japan which has manifested itself in a demand for literature of a religious or semi-religious nature. The sales of such books as Kagawa's "Across the Death-line," Ehara's "New Testament," and Kurata's "The Priest and his Disciples" may have been exaggerated, but there has undoubtedly been a great demand for these books. Kagawa's popular novel consists mainly of a psychological study of a religious temperament and the steps leading up to the adoption of Christianity, with the addition of some scenes from life in the slums of Kobe. Japanese critics contend that while the opening two-thirds of the book are well enough, the remaining one-third, dealing with the slums, reads more like a report than literature, and the criticism has some truth in it, however valuable the slum-scenes depicted may be for those anxious to see Japan from all sides. The large sale of the work has also rather perplexed the critics, who fail to find in it the element which constitute normal popularity in Japan. Whether this is to be taken as indicating a change of heart in Japan, or whether it indicates merely the fashionable craze of the moment, it is difficult to decide.

Ehara's "New Testament" is another

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work which has met with great popularity, which considering it is an expensive work in three volumes, is all the more extraordinary. It deals with the New Testament story in a semi-dramatic way, with that freedom of handling to which the Western public has become accustomed through the writings of Maeterlinck and George Moore, to mention only two who have touched the subject. Ehara has also written similar works based on the Old Testament, all of them having been lately condemned by the Christian Missionary body as anti-Christian. They have, however, served the purpose of disseminating very widely the Christian and Hebrew stories which form the basis of Christianity.

The third work of a religious nature which has attained great popularity is of a different kind, being a study of the character of Shinran Shonin, the founder of the Shin sect of Buddhism. Mr. Kurata's drama "Shukke to sono Deshi" has now been rendered available to English readers by the labours of Mr. Glenn W. Shaw, under the title of "The Priest and his Disciples."

The Shin sect of Buddhism, or to give it its full title, the Jodo Shinshu ("True Pure Land Sect"), of which Shinran was the founder, owes its origin to the great religious revival in Japan during the twelfth and thirteenth centuries, following the degeneration of the Heian period. By some this revival has been likened to the Reformation in Europe and the Shin sect entitled the Protestant sect of Japan, but it has to be remembered that the gulf separating Protestantism and Roman Catholicism is much wider and deeper than the gulf separating the Buddhist sects.

It is understood that modern believers in Shinshu declare that Mr. Kurata has travestied the teachings of Shinran and that his work, however much it has glorified the founder, does not contain the true doctrines of the sect. It has served, however, two draw attention to one of the most interesting of the Buddhist sects in Japan and has caused a revival of interest in Shinran, the founder which has led to the publication of innumerable works on his life, perhaps with the object of showing that the real Shinran was a different person from the Shinran Mr. Kurata has depicted.—*Japan Chronicle.*

The Changchun Conference

The attitude of the delegates of the Soviet and the Chita Governments at the opening session of the Changchun Conference as such that one wonders if they are acquainted with the ordinary rules of etiquette. It is rumored that the Japanese delegates have been bantered and chaffed by the Russian delegates; the truth seems to be that the latter's attitude was rude and frivolous.

The Dairen Conference which had continued for no less than eight months, came to nought owing to the insincerity of the Chita delegates. Yet the Japanese Government subsequently decided voluntarily to withdraw its troops from Siberia. This is more than sufficient to show that Japan has been pursuing a fair and just policy towards Siberia, having no improper ambitions whatever. Japan's acquiescence in the present negotiations at Changchun is another proof of her broad-minded magnanimity. It is not because of her own interests alone that Japan's attitude is conciliatory and she is desirous of amicable settlement. The fact is that, in view of the importance of our relations with the neighboring countries and because of our desire to promote the welfare and happiness of the Siberian people, we are striving to realize an era of perfect peace by approaching all problems in a spirit of compromise and conciliation. It is deeply to be regretted that, in spite of this attitude of Japan, the Russian delegates should be assuming an attitude bordering on rudeness and frivolity. If they continue to show no sincerity, we have no particular need to have the conference held.

Where compromise is to be made, we should do so in a conciliatory spirit, but we should by no means yield to the minatory tactics of the Russians and submit to humiliation. If they show themselves too selfish, we should try to bring them to their senses. If they still refuse to mend their ways, we might break off the negotiations. In this case, responsibility would lie, of course, with the Russians.—*Chugai Shogyo.*

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A conflict of opinion early resulted at the Changchun Conference in connection with the nature of the credentials of the Russian and Japanese delegations. The credentials produced by M. Joffe and M. Janson show that they are at once the representatives of the Chita and of the Soviet Government; they would not consent to negotiation on the basis of the fundamental formula reached at the Dairen Conference; their intention is to discuss the various problems with a view to the resumption of diplomatic relations between Japan and Russia and from the standpoint of the Chita and Moscow Governments combined, that is, of all Russia. This would, of course, be contrary to the spirit in which Japan agreed to open negotiations at Changchun.

At this attitude on Japan's part the Russians make a show of surprise, and they say, we are told, that they believed from the outset that Japan would negotiate with all Russia. But nobody possessed of common sense can doubt, in the light of the general international relations now prevailing, that it is impossible for the Japanese Government to enter into direct negotiation with the Soviet Government. The participation of M. Joffe, delegate of the Soviet Government, in the negotiations seemed from the beginning strange, but that arrangement was intended, in view of the peculiar relations between the Chita and Moscow Governments, to accelerate the proceedings by eliminating the inconvenience involved in the referring for approval to the Soviet Government of decisions that might be reached by the Chita Government. M. Joffe's participation is merely an expedient, yet on this very account a surprising proposal is made. This fact alone is sufficient to cause us unpleasantness. It may be that the Russian move is not a deliberate trick but is due to a misunderstanding born of improvidence. But seeing that the Soviet Government could not successfully negotiate either at Genoa or at The Hague, it may reasonably be assumed that it attempted to take advantage of the Changchun Conference in order to bring about direct negotiations with Japan.

It need scarcely be said that we have no intention to leave our relations with Russia unrestored forever. Like other countries, Japan expects to realize restoration at a favorable opportunity, but action should be taken in proper order. We should act in concert with other countries, especially those most intimately interested in Russia, and separate action should not be taken unless called for by special circumstances.—*Jiji.*

If only the documents issued by Mr. Matsudaira are made the basis for judgment, the inference is that the responsibility for the deadlock at the Changchun Conference lies with the Russian delegates. There are not a few people who would assume rather than suspect their insincerity. In fact, most newspaper reports tell us that from the outset the Russians have bantered and even threatened the Japanese delegates, showing that they have not an atom of sincerity in dealing with us. We could not but regret this sort of suspicion as foreboding the failure of the conference. In whatever negotiations one may be engaged, one cannot be sincere if one doubts the sincerity of the other party. What is this doubting but evidence of the lack of faith? Is it not natural that if we doubt the sincerity of others, they will, in turn, doubt our sincerity? We entertain considerable apprehension regarding the causes which have led to this atmosphere of distrust and suspicion at the Changchun Conference. If that atmosphere is due to propaganda, we cannot but regard it as attributable to a malignant intention to obstruct the Russo-Japanese negotiations.

We would not say that we might unconditionally trust in the avowed sincerity of the Russians. We have often perceived that the diplomatic policy of Soviet Russia has a traditional flavor and complexion not very much different from the diplomatic characteristics of capitalist countries. To this statement the Russians may retort that it is all due to the lack of sincerity on the part of other countries. At any rate the present conference has given us another opportunity to note that the so-called diplomacy of the

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day is too much divorced from the tendencies of the times. Even in Japan there are not a few people who seem to believe that diplomacy means the promotion of one's interests at the expense of others, and they are accordingly inclined to support a policy of bargaining and jockeying for interests. For this reason the diplomatic authorities are apt to forget the necessity of mending their old ways. Some Japanese suspect that the Russians have no sincerity. Do these Japanese think that there is no indication of any lack of sincerity in the Japanese diplomacy? Let us point out that the propaganda or relating to the sincerity of the Russians is not necessarily due to a malignant intention but to an unconsciousness of traditional mistakes.

People say that Japan will suffer no harm even if the present conference comes to nought. There is no disguising the fact that behind this statement is the existence of ¥300,000,000 worth of munitions of war which are to be disposed of simultaneously with the withdrawal of Japanese troops. That statement may even be interpreted as a threat that if Japanese proposals are not entertained, the munitions might be handed over to the Vladivostock Government. In this a proper way of showiug our sincerity? When we ask for sincerity on thepart of others, we should ourselves show sincerity.

We should make it known that once we have entered into negotiations with Moscow and Chita, we shall have nothing to do with the Vladivostok Government, no matter what course may be taken by the negotiations, and at least that the munitions of war will not be delivered to that Government. This would be a proper way of showing our sincerity. Perhaps the Russians are not intent on settling the question of recognition, regardless of other considerations. The reason why the Russians object to basing the Changchun negotiations on the Dairen agreement can easily be imagined It is disgusting that the Russians resort to various tricks regarding the question of recognition and the scope of the negotiations, but it is selfish to conclude that the responsibility for the deadlock belongs solely to the Russians.—*Yomiuri.*

A meeting of the dissolved Kokuminto party, —the leader, Inukai is seated at the left.

Instructions were sent to Mr. Matsudaira, chief delegate to the Chungchun conference that the Japanese Government has no intention to alter the informal agreement established through preliminary negotiations with the Far Eastern Republic, Japan, however, is ready to enter upon negotiations and exchange views with the Soviet in the hope of concluding a provisionary commercial agreement. But only after concluding and signing an agreement with the Far Eastern Republic.

An exhaustive explanation was given by the Russian delegates of the Russian attitude as to the aim and scope of the present conference, as instructed by the Chita and Moscow Governments, to the following effect:

1. A general treaty should be concluded between Japan and the whole of Russia including the Soviet and Chita territories.

2. The agenda should not be confined to Far Eastern questions alone.

Official correspondence exchanged before the conference was opened, between the Japanese Government and the Chita and Moscow Governments for the arrangements for a new conference, has been published.

The first letter is the gist of the official document which was sent to M. Ozarnin, representative of the Far Eastern Republic at Harbin, by Mr. S. Yamanouchi, Japanese Consul-General at Harbin, on July 31, 1922 in accordance with the instruction of the Japanese Foreign Minister. The letter says:

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"As repeatedly intimated to your governments, Japan realizes the necessity for an early conclusion of the pending negotiations, before the withdrawal of the Japanese troops from Siberia is carried out, and that the new negotiations should be based on the draft of the fundamental agreement and its attached documents, the larger part of which already has been agreed on at the Dairen Conference. With regard to the questions, including fishery rights and the Nikolaievsk affairs, which did not reach an agreement at the Dairen Conference. Japan previously notified M. Antonoff expressly to the effect that Japan would discuss these questions after the signing of the fundamental agreement. Therefore, Japan feels that it will be most important for both sides to reach a conclusion on the fundamental agreement and its attached documents before August 15, 1922.

The second is the gist of the reply of Messrs. Karahan and Janson to this letter dated August 6 addressed to the Japanese Minister:—

"The Russians agree to discuss and sign the fundamental agreement as the first step with the purpose of concluding an agreement as early as possible. They will also not object to the proposal of the Japanese Government that the pending detailed and material questions shall be considered at the same conference at which the fundamental agreement will be signed. In view of the negotiations made at the Dairen Conference on such a general fundamental agreement, both governments in Russia consider that a new agreement can be reached in a short period, if the negotiating parties maintain mutual goodwill."

The last is the gist of the letter dated August 14 handed to M. Ozarnin by Mr. Yamanouchi in compliance with the instructions of the Foreign Minister:—

"The Japanese Government accepts with satisfaction the reply of the Russians that they have expressed no objection to Japan's proposal that the fundamental agreement be signed in the first instance and then other detailed and material questions shall be considered. The Russian view that in view of the negotiations made at the Dairen conference between the representative of Japan and the Far Eastern Republic on a general fundamental agreement, a new agreement can be reached in a short period, if the negotiating parties maintain goodwill, is entirely accord with the intention of the Japanese Government."—*Japan Advertiser.*

Face of the Morning

One would hardly believe that as late as the middle of September the morning glories (asagao, or morning-face, as the beautiful Japanese name signifies) bloom in radiant loveliness in our mountain garden, giving the most thrilling joy to two old-fashioned flower lovers.

Morning after morning these heavenly cups of jewelled hues greet us as they climb our rambler rose trellis or the curtain they have raised beneath the guest room window. As soon as we rise we rush down to our cottage verandah to see what miracles of surprise our morning glories have prepared for us while we slept.

When the joy of seeking palls the discovery of the morning glory means the rejuvenation of life.

Especially in the cultivation of the morning glory is this expectation tense—for the morning glory is known and loved for its peculiar freaks (kawarimono) on which gardeners and patrons lavishly spend time and money to produce.

One summer our devotion to this particular flower being noised abroad we received an invitation from the famous dry good store in Komoro to visit their show of morning glories. Great was our surprise on reaching the well-known place to learn that the master and his head clerk, an old man, were adepts in raising freaks. The ordinary flower with its round even carolla, however beautiful, was a thing of no value in their eyes. We were ushered upstairs in to the old fashioned spacious guest rooms, magnificently proportioned with huge polished beams that spanned the whole length and width of the ceiling. In the alcoves and windows were spread out for our wondering gaze all kinds and varieties of the asa-gao.

There were blossoms like tea-whisks, so fine were the petals; there were others

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Scene at Beppu hot springs

The Owakidani steam vent, Hakone hot spring district

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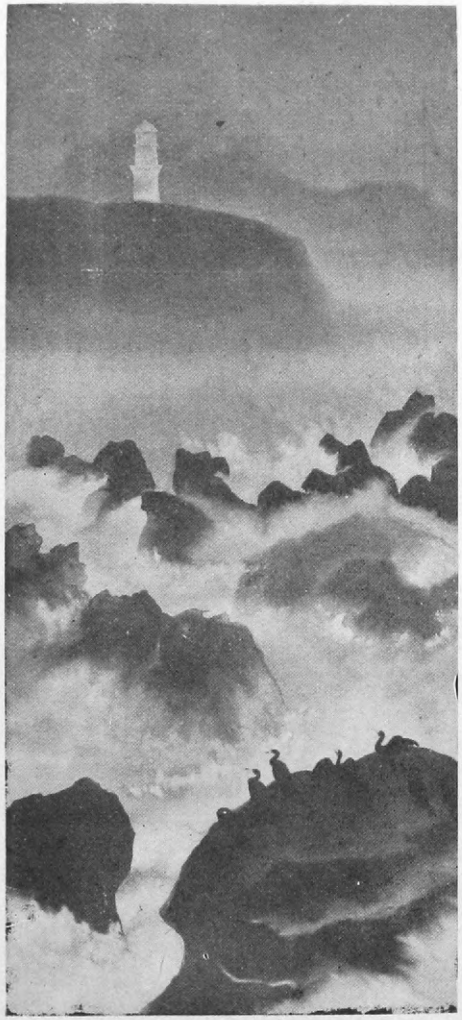
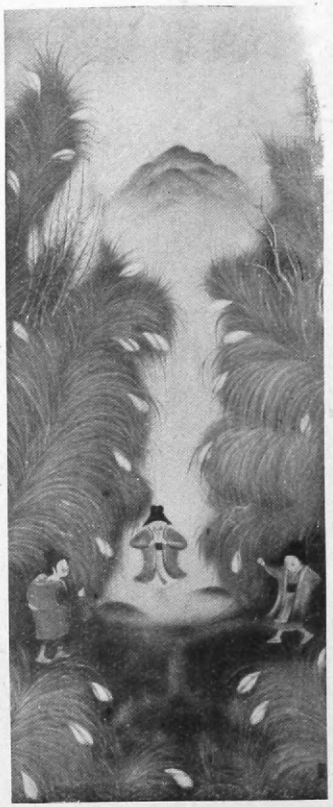


"The Cape," by Keisen Tomita

"Shuntokumaru," a famous character in a Japanese play, by Kanzan Shimomura



"The Skipping Rope," by Senjin Satokura

A noble lady of prehistoric Japan —Konohana Sakuya Hime—a wood carving, by Choun Yamazaki

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called wind bells ; there was one in which three corallae fitted into each other one above the other ; and there were some like a miniature " peony " blossom, the petals inwardly curling like their namesake—some of the petals terminated in a fringe—and so on. Not one ordinary aga-gao was shown us. The ordinary blossom of the morning glory was disdained by these aesthetic souls.

The old clerk (banto) told us that he rose before daybreak to pursue his favorite hobby, Being busy all day in the store this was his only free time. What a revelation it was to find such a refined and poetical hobby—such a rare love of beauty hidden away in a dry goods store in Komoro ! What a discovery ! It seemed to me a practical illustration of Lowell's " Finding of the Lyre."

For me, however, it is not the kawarimono—the departure from type—the flower freak that bewitches me ; it is morning glory in all simplicity that holds my heart and my eye enthralled.

Come with me before the break of day to my woodland shrine beside a running rill. Here behold the morning glory unfold her dewy freshness to the dawn, while as High Priestess at the altar realised to the love of Nature she offers heavenward the adoration of simple souls, who in the moonlight have counted with the fervor of prayer and the anticipation of hope the buds that would open at the first ray of the rising sun.

To this early service with the devotees of the morning glory come—the jewel-mailed dragonfly, the honey-bee and the peacock-sheened butterfly with black-velvety wings, all seeking the sweet transports of life. As the delicate chalices of the morning glory are lifted to greet the sunrise what marvels of color do they reveal ! No queen in all her glory was ever ravishingly arrayed like one of these.

Soul-rapt I gaze upon moonstone-misted mauves as delicate as the pale amethyst from the Koshu mountains and pinks as soft as the faintly blushing cherries that tint the hills of spring, upon white as immaculate as falling flakes of snow.

And who shall describe the blues that the morning glory reveals ? There is blue as thrillingly brilliant as the seintillating blue of the plumage of the humming bird, as delicate as that of the forget-me-not and robin's egg, and there is. Heaven's deep azure which the universe gathers in its depths, embracing and blessing all.

Come, oh come ! Delay not, for the hours of the morning glory's life are numbered. A little longer than the natal veil of dew does the flower last. Then the approach of that ardent lover, the sun, scorches the flower to death, and even before noon does the morning glory perish.

The immortal poetess Kaga, of Chiyo spirituelle soul, one morning went to draw water from her well, when she found that during the night a morning glory, with its tendrils and tender green stalk, had encircled the rope of her bucket. Those beautiful fetters she refused to break, and bereft of her crystal draught she set out to beg water from a neighbor, composing the ever since celebrated hokku on the way :

Asagao ni
Tsurube torarete
Morai mizu.

My bucket being taken
This dawn by Morning Glory
I come to beg for water.

Come with me to this feast of Beauty, and with the dragon-fly and the bee and the butterfly learn the simple delight of watching the Morning Glory unfold her dewy freshness at break of day.—*By Madame Y. Ozaki in the Japan Advertiser.*

Japanese Music

The rapidity and thoroughness of the assimilation of European methods and inventions by Japanese industry, commerce, learned professions, political and social life has been one of the most extraordinary events of world history, writes Dr. R. Lach, professor of the University of Vienna, summarizing for " Musical News," published in London, a recent article in " Der Auftakt." It is all the more surprising then, Dr. Lach continues, that though there has been a very marked Western influence upon modern Japanese literature and painting,

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Japanese music has remained as it was: primitive and barbaric. It is produced in the crudest fashion on exceedingly simple percussion or string instruments, and the voice is only used in unpleasant nasal falsetto tones.

Baroness Ishimoto in Business

From the home into social work and then into business—thus runs the broadening scope of the interests of the higher class of Japanese women. Again taking the lead, Baroness Ishimoto has marked the debut of society matrons in the commercial world by assuming the managership of a business. With her as an assistant is another prominent Tokyo woman, Mrs. H. Nakajima, while more than 100 other socially prominent women are interested and employed so to speak as stockholders in the enterprise and as saleswomen. In directing the enterprise Baroness Ishimoto is acting for the Dojô Kai, literally the Sympathy Association, an organization of more than 100 prominent Japanese women who for the last three years have acted as agents for American yarns.—*Japan Advertiser.*

Nichols Back in Tokyo

Professor Robert Nichols of Tokyo Imperial University returned to Japan after a six-month vacation in England, with his wife, formerly Miss Nora Denny of London, whom he married during his visit in England.

"I will take up my work at Tokyo Imperial University again," said Professor Nichols. "My first lecture, will be on the history of the sonnet in English literature. I shall also give a series of lectures on "Anthony and Cleopatra" as a play to be presented in the theater and not as an historical, pedantical and professional hard-boiled egg for students.

"I find the Japanese students have a very imperfect understanding of the English language as spoken," said Mr. Nichols. "This makes class work difficult. No progress such as will wholly satisfy me—even if it satisfies the university—can be made until the students come to me better acquainted with spoken English and with a more thorough background of European history. The university has been very kind to me, however, and perhaps together we shall overcome these difficulties."

Professor Nichols while in New York was the guest of Mr. Thomas W. Lamont.

"Mr. Lamont told me that American feeling had undergone a great change for the better toward Japan since the Washington conference, and I myself observed it," continued the professor. "He paid a special tribute to the affability of Prince Tokugawa and praised exceedingly the skill of Admiral Baron—now Premier—Kato. He asked me what the Japanese people thought of the conference and I replied they seemed puzzled and a little dissatisfied.

"Mr. Lamont seemed extremely surprised. 'Why, they gained more out of it than anybody else,' he exclaimed with vehemence. 'To take but one thing, their business must increase enormously now that some of that crushing weight of taxation is taken off them; and Japan depends upon business for her future, which like America's is not a territorial but a business future. Her people are among the most industrious on earth. If the people of Japan are not at present pleased with the conference results they will become so in time, as the general prosperity of the country increases in proportion to her commercial enterprise and probity.'—*Japan Advertiser.*

U.S. Tariff Opens Economic War

The new customs tariff bill, which has been a subject of much controversy in both Houses of the American Congress, has finally been approved.

What effects will the new tariff produce upon Japan's trade with America? The most serious effect will surely be produced upon the export of silk goods. Under the present customs tariff silk goods are charged a 45 per cent duty ad valorem, and this duty is raised by 10 per cent under the new tariff. The new tariff must, indeed, be described as almost prohibitive. The export trade of silk goods has been considerably depressed for some time, and it is expected that the new tariff will deal a harder blow to those Japanese merchants concerned. The bad effects arising from the increased tariff rates upon woolen and cotton goods cannot be disregarded either, and it is

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well for the Japanese traders concerned to be awake to the realities of the situation and devise plans for meeting it.

The decision of the American Congress to impose this high tariff may be interpreted as America's declaration of an economic war upon the world. Granting that the naval reduction has ushered in a period of peace, an economic war is on the eve of violent outbreak. By the adoption by American Congress of the new tariff bill the first gun of the economic war has actually been fired. We wonder whether the Japanese Government and people are fully prepared to meet this economic war.—*Yorodzu.*

The Privy Seal and Politics

We desire to express our hope that the new Lord Keeper of the Privy Seal, Viscount Hirata, will conscientiously abstain from interference in the state administration. There have been misunderstandings of late years that the post of Lord Keeper carries with it some political power and we hope that by his actual deeds the new Lord Keeper will effectually dispose of these misunderstandings. The first requisite in Court officials is that they should give up all ambitions in the field of politics. Should they by any means mix with politics, openly or covertly such conduct must most strongly be condemned as not only running counter to the customary rules of constitutional government, but tending to betray the trust of the Emperor and tne people.—*Jiji.*

City Expert To Aid Tokyo Plans

Dr. Charles A. Beard, chief director of the New York City Municipal Research Bureau, has reached Japan as a municipal adviser in the planning of the Greater Tokyo dreamed of by Baron Goto, Tokyo's progressive Mayor.

"I come to Tokyo to help in whatever direction my aid and my advice may be required," said Dr. Beard, "and I come without preconceptions and with no plans nor abstract policies to work out. What I am asked to do, that will be my work, and I have the American habit of putting in a 10 hour shift, when it may be called for."

"In these days of specialization," he says "no man can be an expert on so many things as are concerned in the management of a great city. I expect however, to do here somewhat as I have been doing in New York. There we have our municipal research bureau, divided into the various sections of finance, public works, police and such, just as I suppose they have the municipal system of Tokyo divided. I was at the head of that bureau and, naturally, I acquired a working knowledge of the business of each department, and worked to coordinate them all.

"I learned where the expert knowledge on most subjects is to be found, and that knowledge of mine is to be placed at the services of Mayor Goto and his departmental heads."

In some respects, he says, Tokyo has been ahead of New York. "A short time ago," he says, "our New York Municipal Research Bureau published a study of the Tokyo budget system, in order to promote the campaign then on in New York for the adoption of a like system. New York has only had a budget for the last few years, while Tokyo had one before New York was ever founded."—*Japan Advertiser.*

Joffe Playing his Cards

M. Joffe had made known that when the negotiations with Japan at Changchum are concluded, he desires to enter into pourparlers with China. Both the Peking Government and Chang Tso-lin, Manchurian Dictator, have been watching the developments at Changchun with intensest interest. The Chinese Eastern Railway be the main item in the agenda of the Sino-Russian conference. The Mongolian problem, large as it is, presents itself to Peking with less force than that of the Chinese Eastern Railway. Other outstanding issues between China and Russia, border troubles, commercial questions, etc., are regarded with less concern by China.

China formed the least-resistance line from Moscow's viewpoint when the rest of the world, in 1920, was a solid wall of resistance to the Bolshevist Government. The Soviet dispatched a note to China in 1920 which received a hospitable reception, but to which the Chinese Government, for diplomatic reasons, sent no

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reply. M. Yourin was detailed to Peking and conducted informal negotiations both with the Chinese Government and with Chang Tso-lin, the latter even at that time having struck an independent attitude in Manchuria, refusing on many occasions to respect the Peking Government's authority and carrying on, after a fashion, negotiations with the consuls of foreign Governments as though he represented the sovereign authority in Manchuria. M. Yourin held separate conversations with him, and M. Joffe also is expected to treat with Chang Tso-lin as the de facto authority, at least, of a semi-independent State. The aim of the Moscow Government, in Changchun and in the prospective negotiations with China, is to establish formal diplomatic relations. It has failed in the West because Europe would not accept promises in the place of performance.

The Moscow Government made very large promises to China in 1920, just as it did to Persia, volunteering to set aside existing treaties between Russia and China and to restore to China rights extracted from the Peking Government by Czarist Russia. China then passively declined the Soviet's overtures, and it is not certain that Moscow's offers at that time will be made the basis of the new negotiations. How much further the Sino-Russian negotiations may go than the Japanese-Russian pourparlers, will depend in the main upon the distance China may go in the direction of recognizing formally the Moscow Government and the concessions Soviet Russia may be willing to make to secure China's recognition. Russia hopes to break into the international community through the Far East.—*Japan Times & Mail.*

Ijuin Accepts Kwantung Post

Baron Ijuin, chief of the Foreign Office Publicity Bureau, has been appointed Governor of Kwantung as successor to Prince Isaburo Yamagata, who resigned. It is said that, in view of the increasing gravity of diplomatic affairs in Kwantung, the Government has decided to appoint a special official to handle foreign affairs in the leased territory.

Prince Yamagata, who resigned the Governorship of Kwantung because of ill health, returns to Tokyo to be appointed to the Privy Council.

Baron Ijuin was for a long time Minister to Peking and enjoys great popularity among the Chinese officials and people. Later he was Ambassador to Rome, and while holding the post participated in the Paris conference as one of the Japanese delegates. Returning from Rome two years ago, he was appointed chief of the Foreign Office Publicity Bureau.

California's Largest Employer of Orientals

Colonel John Powell Irish of Oakland, California, editors, politician, farmer and earnest advocate of American-Japanese friendship, accompanied by Mrs. Irish, arrived on the steamer Korea Maru and will spend a month in Tokyo. Colonel Irish for 40 years one of the outstanding figures in California and one of the most picturesque personalities, at present is one of the largest employers of Japanese labor in America and insists that no labor is so efficient as that of the Japanese so far as agricultural work is concerned.

His firm views on this point have made Colonel Irish the central figure in many vitriolic editorial exchanges when the Colonel was editor of the Oakland Times and the Alta California in San Francisco. He often has used his pen in defense of the Japanese in California in late years against what he terms "the hellish propaganda" directed against the Japanese in that state.—*Japan Advertiser.*

A Plan for a Free Port

The view is now vigorously expressed in financial circles in favor of the establishment of a free port. Advocates of the establishment of the free port give several reasons. The first reason is that its establishment is necessary for the operation of 3,000,000 tons of Japanese shipping which is suffering disastrously from the present business depression. The second reason is that in view of the economic postion of this country the plan is called for since it will tend to develop commerce and industry. It is also maintained that for Japan to become the center of the Eastern and South Sea trade it is necessary for a free port to be created in this country. Another reason

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advanced is that as the free port is exempt from the application of the customs tariff law, loading operations can be effected without any restraint, with much saving of time and expenditure. We are afraid that the benefit from a free port is somewhat exaggerated, but we think it advisable that earnest efforts should be made toward the realization of the scheme, since it is our confirmed view that the policy of this country ought to be framed along the lines of a free trade policy as far as possible.—*Tokyo Asashi.*

Diplomatic Advisory Council

The Diplomatic Advisory Council was formally abolished September 18. Five years have elapsed since this institution was first established by the Terauchi Cabinet in May, 1917, and we regret that a review of the work done by it during its existence discourages the belief that it has done much for the promotion of the country's diplomacy. From the very beginning the Diplomatic Advisory Council has been the object of much criticism from the legal and other points of view. As is clear from the official organization governing this body, it was the highest diplomatic organ assisting the Throne in connection with the state administration. Under the Japanese Constitution, however, there can be no institutions other than the Cabinet and the Privy Council for assisting the Throne in the transaction of state affairs.

The main object of the Diplomatic Advisory Council was to place the country's diplomacy outside the arena of party squabbles, to put the national foundations on a secure basis by effecting a unity of public opinion. The Diplomatic Advisory Council has been a lame institution from the very beginning, because it failed to enlist the support of Viscount Kato, who represents the interests of the biggest opposition party.

By the abolition of this body the Foreign Office authorities have been placed in a position to direct the country's diplomacy with a free hand, with the nature result that their responsibility has become weightier.—*Tokyo Asashi.*

Francis B. Loomis tells of U. S.-Japan Goodwill

"A new and stronger feeling of friendship for Japan is becoming apparent in the United States. The result of the Washington conference have done more to allay the suspicion and distrust existing between the two countries than any others event in history, proving how groundless were our fears and rumors of menace. It is the unreal and untrue things that disturb the people; and now that these disturbing elements have been seen in their true colors, the way in open to mutual accord between American and Japan."

Such is the opinion of Mr. Francis B. Loomis of San Francisco here for a two-weeks visit in Japan.

"In connection with the developments at the Washington conference the address of Admiral Baron Kato, now Premier, at a reception in honor of the Japanese delegation in San Francisco proved most helpful in clearing the international atmosphere and placing Japan before the people of California in her true light," continued Mr. Loomis.

"It is the duty of all American to treat the Japanese living among them with the utmost fairness and courtesy. While there may be differences of opinion as to certain of our laws, this should prove no barrier to mutual goodwill among the peoples of the two nations living together."

The Japan Society of America is an organization limited in scope to the Western United States, there being similar organizations in New York and other cities over America. It has a membership of between 400 and 500 including leading business and professional men of both nationalities of San Francisco.

Mr. Loomis has been president of the San Francisco society for the last six years, being previously identified with the Japan Society in New York City.—*Japan Advertiser.*

Party system in Japan

Foreign readers would probably ascribe the peculiar proceedings of the dissolution of the Kokuminto and the formation of the Kakushin Club in its place to some intricate peculiarities of Japanese political etiquette. From the point of

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view of Western politics there seems to be no reason in it, except the very feeble reason that to give a thing a new name is suggestive of giving it a new lease of life, and sometimes acts as a temporary stimulant. Political parties frequently do change their names in Japan, the belief in the virtues of a name being greater here than in most countries. The party has formally dissolved, but announces its intention of forming a new party after two or three years of propaganda. By careful propaganda the Kakushin Club may come to an arrangement with the malcon tents of the parties, and, in one dramatic act, secure their secession and form a new party.

The Kenseikai has no better a reputation than the Seiyukai, but it has not been so successful. Mr. Inukai may be swept into power on a wave of enthusiasm for political purification, but the chances of that do not seem to be very great at present.—*Japan Chronicle.*

Gulick says U. S. is confident in Japan

"Sentiment in the United States has undergone a great change for the better so far as the feeling toward Japan is concerned. There is a renewal of confidence in the sincerity of the Japanese government and the fear that amounted almost to confident expectation of a war between the United States and Japan has been eliminated. This change of feeling has come about because of Japan's whole hearted acceptance of the proposals at the Washington conference and now that Japan and the United States have eliminated all cause for friction there should be a new era of peace and prosperity on the Pacific."

This is the view of Dr. Sidney Gulick who arrived on the steamer Korea Maru. Dr. Gulick for 30 years was a missionary in Japan and now as secretary of the Federal Council of Churches in America is bringing a greeting to the churches of Japan and China.

Dr. Gulick declared that it was evident to American political leaders that the Japanese government is absolutely sincere in its desire to be friendly with the United States. There was a time, Dr. Gulick said, when this sincerity was clouded by the militarists in Japan, but that dominance now is on the wane, he said.

Viscount Hirata is privy seal keeper

Viscount Tosuke Hirata, member of the House of Peers, trusted assistant of the late Genro leader, Prince Yamagata, and recognized as one of the outstanding men in the Choshu clan, has been appointed Lord Keeper of the Privy Seal. The Elder Statesman, Marquis Masayoshi Matsukata, who was relieved of the past at his own request, was raised to the rank of a Prince at the same time.

Prince Matsukata was given two Imperial addresses. The first said:

"We hereby, take pleasure in announcing our intention of according to Prince Matsukata the same treatment as is accorded to a minister of state in order to express our appreciation of his long years of service." In the other address the Emperor said: "You have served with such diligence and faithfulness as Lord Keeper of the Privy Seal in spite of your advanced age that we have hitherto been pleased to overrule your wish to resign. In view of your present determination to retire, we hereby take pleasure in granting your request, assuring you of our best wishes for your health."

Although Prince Yamagata has been dead seven months, the change in the position of Lord Keeper of the Privy Seal was accomplished as he had planned it. Two years ago Marquis Matsukata first asked to be allowed to retire, and at that time the most powerful of the Elder Statesman and head of the Choshu clan chose his confidental assistant and adviser of many years, Viscount Hirata, for the place. Prince Saionji and the late Premier Hara approved of Prince Yamagata's choice. The change was not made, however, but at the beginning of this year Marquis Matsukata insisted because of his health and advanced age—he is now 82 years old—that he be relieved of his duties.

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Balance of Profit and Loss Account	**17,837,788.291**

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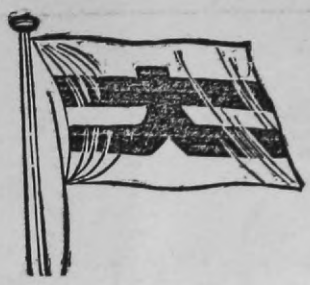

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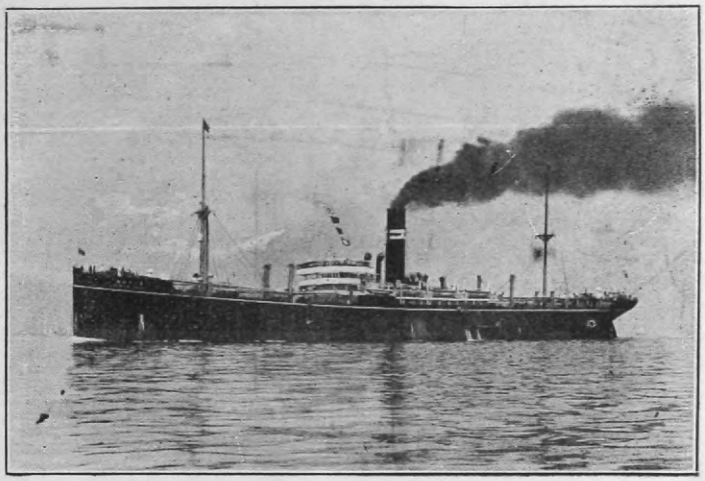

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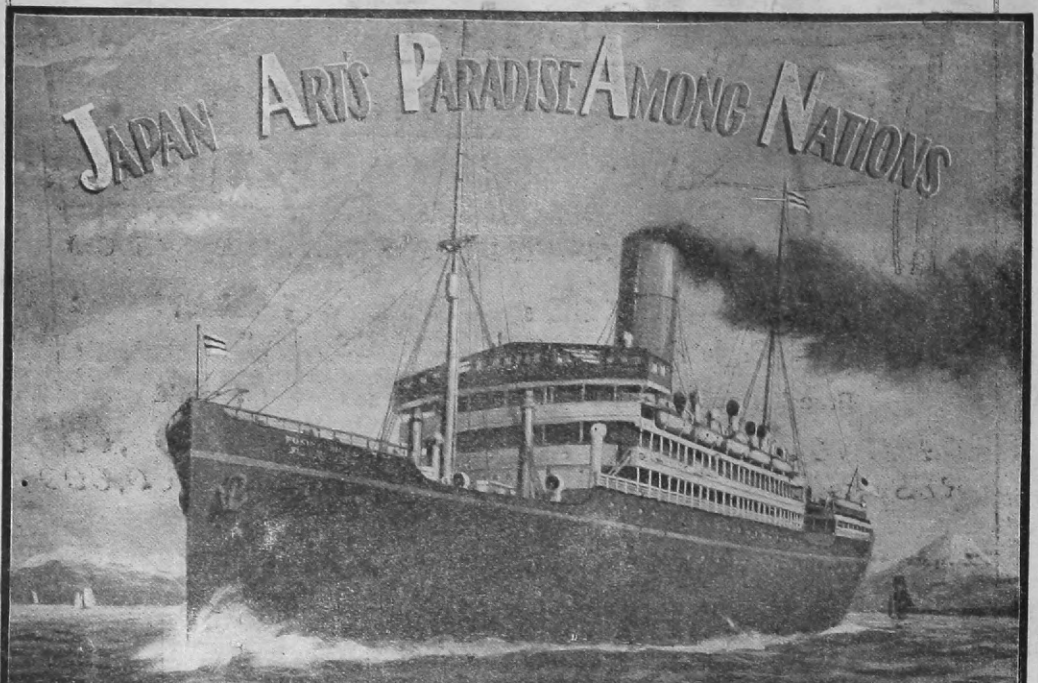

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